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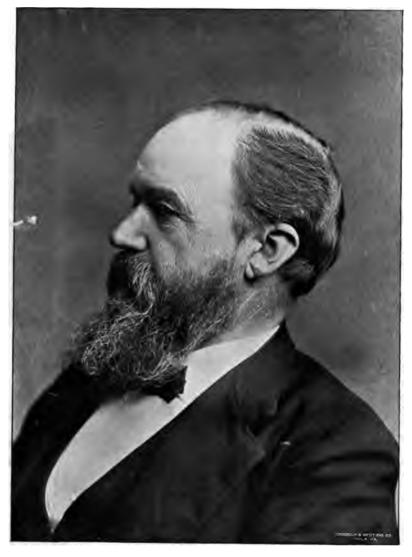
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ROBERT BONNER.

THE SCOTCH-IRISH IN AMERICA

21,716

PROCEEDING'S AND ADDRESSES

OF THE

SECOND CONGRESS

AT

PITTSBURG, PENNSYLVANIA

MAY 29 to JUNE 1, 1890

PUBLISHED BY ORDER OF
THE SCOTCH-IRISH SOCIETY OF AMERICA

CINCINNATI
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To the Members of the Scotch-Irish Society of America:

The initial volume in the series of annual publications constituting the Scotch-Irish in America, issued by our Society last year, met with a most gratifying reception from the members of our Society and the general public. Encouraged by its success, this volume has been arranged after the same general plan there pursued. With a largely increased membership in our Society, and with the interest of the reading public more fully aroused, we hope for this publication a wider circulation and a greater success than the first.

A. C. FLOYD,
ROBERT BONNER,
JOHN S. McIntosh,
Lucius Frierson,
Committee.

THE SCOTCH-IRISH IN AMERICA.

PART I.

THE SECOND CONGRESS.

BY A. C. FLOYD.

The origin and history of the first Scotch-Irish Congress, held at Columbia, Tennessee, in May, 1889, were briefly sketched in our initial volume published last year. It has been decided that each annual volume shall contain a similar account of the Congress held during the year of its publication; and it is in pursuance of this design that the following sketch of the second Congress has been written.

The first Congress was called and came together as a mass-meeting of Scotch-Irish people, and not as an organized body. Before its adjournment, however, the Scotch-Irish Society of America was formed, in order to carry out in a systematic manner the objects for which the Congress was assembled.

These objects were outlined in our first volume, but it may be interesting to repeat them here in more detail.

They may be conveniently grouped under four heads, all intimately connected, but more or less distinct—historical, educational, fraternal, and patriotic. Our first object is to collect materials for a complete history of the Scotch-Irish race—

a work which, strange enough, has never before been undertaken. It is said that the Scotch-Irish have been too busy making history in deeds to take time for writing it in words. If this be true, it furnishes all the greater reason why they should now stop long enough to take stock of accumulated achievements. A perusal of this volume will alone be sufficient to convince the reader, if he has never taken thought of it before, how rich must be the inventory. the great historic forces which have molded the character of the Scotch-Irish people, and have shaped their career. to trace them from Scotland to Ireland, and from Ireland to all parts of the world, will be a subject of deepest interest to students of history. To an American, however, especially if he be of Scotch-Irish extraction, the record of the race in our own land will be found most attractive. for no other people have contributed so much to our greatness and prosperity. As a race their influence has not been properly recognized, but as individuals they have been known as leaders in every sphere of public and private iife. The materials for the general history are to be gathered from the records of these typical men of the race. Their deeds have in some instances been recorded in biographies and histories, but the great multitude of them have been preserved only in the memory, and will soon be lost to the world, unless engraved on more enduring tablets. reminiscences and traditions retained only as recollections with the old family papers, and relics preserved in thousands of households throughout our land, furnish rich stores from which to draw numerous sketches worthy of being written and read.

It is the purpose of our Society to stimulate the writing of such sketches, and afterward to gather them into our archives, together with all relics and other data that can be obtained. In addition to this historical matter bearing on the individuals, families, and communities of the race, eminent scholars will be invited to write on particular phases of Scotch-Irish character and achievement. Branch organizations, co-operating with us, will also assist in gathering the desired materials.

Our Society will publish a series of annual volumes, called "The Scotch-Irish in America." Each volume will contain the proceedings and addresses of the preceding yearly Congress, with such other matter as shall be selected from the archives.

From our annual volumes, and from the materials gathered in our archives, a complete history of the race will in due course of time be written.

The educational feature of our Society is the natural outgrowth of our historical work. No argument is necessary to convince the intelligent of the value derived from studying the lives and characters of great and good men. Nothing so fires the ambition of youth or so strengthens the determination of manhood.

Books of this character often affect us unconsciously, and we seldom realize the strength of their influence. Their value as stimulants to nobler deeds is less known and less utilized than any other moral agency of equal power. They should be placed in the hands of every child, not in the usual aimless way, but with intelligent method and as a systematic part of his education.

But while the elevating tendency of such general historical and biographical reading is very great, it is not equal to the benefit derived from a close acquaintance with the heroic deeds of our own race and kindred. In studying the history of the Scotch-Irish people, we are familiarizing ourselves with the stern integrity, the persistent purpose, the indomitable courage, the well calculated enterprise, the untiring industry, the defiance of tyranny, the strong religious convictions, and the patriotic devotion which are characteristic qualities of the race; and which, unconsciously, it may be, mold and shape our lives.

The effect becomes proportionately stronger as we pass from the history of the race to that of the family, and culminates with that of our nearest kindred. The praiseworthy admiration of Americans for self-made men has led them to dispise pride of ancestry too indiscriminately.

Determination to sustain the family reputation, and to

emulate the virtues of honored ancestors, is the strongest possible incentive to laudable endeavor.

Our society will not only accomplish good by stimulating general historical inquiry, but will give the work the relish of personal interest by promoting among its members research into the records of their own families and kindred. The effect will be intensified by the very labor necessary in the preparation of the desired sketches. The records themselves will be handed down to posterity, who will cherish them with pride and profit by their lessons.

Our third object is to promote fraternal feeling among our members.

The National Congress of our Society will meet annually in different sections of the country, and bring together the best representatives of the race from all over America. These gatherings will afford fine opportunities for visiting places of interest, for forming desirable acquaintances, and for delightful social intercourse. Branch organizations will contribute to the same result.

As a further means to the same end, each annual volume will contain a list of members, and the most important biographical facts in regard to each of them. In this way extensive correspondence will be developed, leading to the renewal of old acquaintanceship, the revival of family relations, and the discovery of valuable historical facts. The establishment of such cordial relations will not only result in much social pleasure and benefit, but will operate powerfully to eradicate sectional prejudice.

The deep-seated convictions and firmness of the Scotch-Irish is easily exaggerated into strong prejudice. They were the sternest foes in the late war, and have been slow to forget its enmities. The very qualities, however, which aroused and have kept alive this bitterness will make them the strongest friends when they come to know and understand each other better.

There are many reasons why their close alliance will contribute more than any other racial organization to the cohesive strength of American institutions. The five racial elements that have been most prominently identified with

American achievements, from the foundation of our government, are the Puritan, the Dutch, the Cavalier, the Huguenot, and the Scotch-Irish. The Puritan and Dutch have been principally confined to the North, the Cavalier and Huguenot to the South, but the Scotch-Irish have been about equally distributed in both sections. As a race they have been more tolerant than the Puritan, less exclusive than the Cavalier, and more numerous than the Dutch or the Huguenot.

It is apparent, therefore, that of them all the Scotch-Irish have been the most generally distributed, influential and representative Americans.

It is further apparent, that a fraternal union among them can be more easily established, and will be more widespread and powerful in its effects, than any other race organization.

The cultivation of patriotism in its highest sense, will be the natural result of carrying out the other objects of our society. No other race has been so intensely American as the Scotch-Irish. A study of the history of our forefathers will show that they had imbibed deep-seated ideas of popular government before they left the mother countries of Scotland and Ireland. Fleeing hither to escape civil and religious oppression, it was natural that they should become the first to assert these doctrines. First to assert independence, foremost soldiers of the Revolution, readiest volunteers in every conflict to uphold free institutions, a better acquaintance with their history can not fail to intensify in their descendants a love for the country to whose greatness and glory they have contributed so much. The hundreds of good people who have joined our ranks in the short time which has elapsed since its organization, is the best and most gratifying proof that our objects and plans are meeting with commendation.

The race enthusiasm and the success of the Congress at Columbia was so great that our Society received invitations from a number of cities, inviting us to hold our Second Annual Session in their midst. The Executive Committee met in New York City in July, 1889, and discussed the claims of these respective cities. After careful consideration, they de-

cided to accept the invitation of Pittsburg, extended in the name of the Scotch-Irish of Western Pennsylvania, by a committee of representative citizens, composed of Rev. I. N. Hayes, D.D., Chairman, Colonel John W. Echols, Secretary, Colonel W. A. Herron, Rev. Nevin Woodside, J. McF. Carpenter, Esq., Rev. James Allison, D.D., and Prof. T. H. Robinson.

Pittsburg was chosen as the place of meeting because it was felt that in Western Pennsylvania, above all other parts of the country, the Scotch-Irish blood was the purest and Scotch-Irish associations strongest. This is forcibly shown in the following extract from the Pittsburg Dispatch:

It is particularly appropriate that a great gathering of that portion of the people known as the Scotch-Irish, such as the one proposed for this week, should come together in this city. Pittsburg is the very center of the Scotch-Irish population in America. At one time seven-eighths of the business men of the city were Scotch-Irish, and even now, it is said, three-fourths of the entire population are of that blood. What this stalwart, hard-visaged, but strong-minded element, has done to advance civilization in Pittsburg and Western Pennsylvania is hard to estimate. They felled the forests, cleared the lands, and filled them with broad farms, large towns, great factories, and many railroads.

From May the 29th to June the 1st, inclusive, was fixed as the date of the meeting. Preliminary arrangements were begun last autumn, and active preparations were commenced in the early part of the present year. Representatives of the Executive Committee of our Society met the Local Committee in joint conference, and together they formulated plans for the meeting, and co-operated in carrying them out. The burden of the work fell on the Local Committee, and was carried through with great energy and ability. The general management of affairs was committed to the local Secretary, Colonel John W. Echols, a prominent lawyer of Pittsburg. To him the success of the Congress was in largest measure due. It was a work of no small magnitude, and occupied the greater part of his time for several months, but he threw into the undertaking a zeal and ability which guaranteed

success. All the preparations were made on an extensive scale. No time or expense was spared in making every detail complete. The invitation to the race at large, with Governor Beaver's indorsement, was published by all the leading newspapers of America.

Special invitations of the most elegant form were sent to members of our Society and to thousands of other representative Scotch-Irish people. The local population were invited without reference to race.

In the meantime the Local Executive Committee, with Rev. Dr. I. N. Hayes as Chairman, were arranging other details.

The Transportation Committee, headed by Colonel Echols, secured reduced fare on nearly all the railroads, and exceptionally low rates on all the many systems entering Pittsburg.

The Entertainment Committee had a large share in the work, which was supervised and in large measure performed by the Chairman, Colonel W. A. Herron.

Particularly active and efficient on the Finance Committee were Mayor H. I. Gourley, J. McF. Carpenter, Esq., Messrs. H. P. Ford, President of the Select Council; G. L. Holliday, President of the Common Council, Samuel Hamilton, Chairman of the Citizens' Committee, and Rev. Geo. M. Chalfant.

Through these gentlemen and the active committees that assisted them the citizens of Pittsburg generously subscribed nearly \$7,000 to defray the expenses of the occasion, the list being headed by \$500 subscriptions from Mr. Alexander King, the great manufacturer, and Mr. Andrew Carnegie, whose name is a household word in our land.

The date fixed unfortunately conflicted with other notable gatherings in neighboring states, but a splendid body of representative Scotch-Irish people came together. Every part of the continent was represented—from California to Maine, and from Toronto, Canada, to Florida.

In attendance was the President of the United States and members of his cabinet, governors of great states, judges

of the highest tribunals, divines, editors, and congressmen, celebrated lawyers and physicians, noted bankers, merchants, and manufacturers, substantial farmers, mechanics—every trade and profession represented by its best elements.

The Congress proper began on Thursday morning, May the 29th, and continued until Saturday evening, May the 31st, holding two sessions per day—morning and evening.

On Sunday evening an old time religious service was held under the auspices of the Local Committee.

Business meetings were convened for a short time in the afternoons.

The general exercises were held in Mechanical Hall of the Exposition Buildings, situated exactly at the confluence of the Alleghany and Monongahela rivers on the site of old Fort Duquesne, of which nothing now remains except the old block house. Mechanical Hall is an immense iron and glass structure 300 feet long by 125 feet wide. Fitted up with rising seats, capable of accommodating nearly 6,000 people, well lighted, well ventilated, and beautifully decorated, a finer auditorium could not have been desired. A long platform running along one end of the hall accommodated the officers of the Society, speakers, distinguished guests, and the band which occupied raised seats in the rear. High up on the wall back of the band was displayed a mammoth shield, upon which was painted the Society's coat of arms in its various colors.

Music was furnished by the Great Western Band of Pittsburg, consisting of thirty-four men, all of them first rate performers. Their rendition of Scotch and Irish airs was particularly enjoyed. The programme consisted of addresses, formal and impromptu, interspersed with delightful music, and exercises of a lighter nature.

The addresses all appear in this volume, and will be read with deep interest, but only those who were present can realize the eloquence of their delivery or the enthusiasm which they aroused. The weather was delightful, the interest intense, and the number in attendance increased from the beginning.

The audience reached its culmination on the last even-

ing, when at least 12,000 people crowded the approaches to the hall eagerly seeking entrance.

The vast auditorium was crowded to its utmost capacity, although not more than half the great throng were able to gain admittance.

Dr. John Hall preached the sermon on this occasion, and it taxed even his superb powers of voice and physique to make himself understood in the remote parts of the assemblage. Only psalms were sung, and they were lined out. The whole audience joined in the singing, and a mighty volume of praise went up from nearly six thousand voices.

The vast and devout audience, the powerful soul stirring sermon, and the magnificent singing, all combined to make it a grandly inspiring service, one of the sublimest in religious history.

The President of the United States paid the Congress a visit, and was received with the honors due him as a man and as the chief magistrate of the nation. Upon his arrival he was met by the Mayor of Pittsburg and staff, the citizens' Committee, headed by Mr. Samuel Hamilton, Chairman, and by Colonel Echols, on behalf of the Congress. These gentlemen, with a military escort, conducted the President first to the Monongahela House and afterward to Mechanical Hall, where he was heartily greeted by the Congress. He was accompanied by Secretary of Treasury Windom, Postmaster-General Wanamaker, and Secretary of Agriculture Rusk, who were also cordially welcomed. The official head-quarters were established at the Monongahela House. This historic old hostelry had been injured by fire a few months before, but the energetic management pushed repairs day and night, and opened it all new and complete on the first day of the meeting. It was placed entirely at the disposal of the Congress, and every thing that skillful hospitality could suggest was done to entertain visitors.

At other places of public entertainment also special pains were taken to make our stay pleasant.

The Committees having the arrangements in charge were untiring in attention, and the citizens of the city, especially those of Scotch-Irish blood, used all their efforts to the same end.

Visitors were afforded every opportunity to see, under the most favorable circumstances, the marvelous industries of this world famed manufacturing city. They were not slow to avail themselves of the privilege offered, and hundreds carried away with them ideas that will bear rich industrial fruit in other sections of the country. Not only this, but the people of Pittsburg gained from these prominent visitors enlarged views and wider information of every part of America. Thus was the benefit mutual, and the result of the establishment of these new relations has had valuable developments both in a social and a business way. Too great a tribute can not be paid to the splendid hospitality of the noble people who entertained the second Congress, which was in all respects one of the most memorable gatherings ever assembled on American soil, and one whose influence for good will be powerfully felt through the years to come.

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Geo. B. Hill & Co\$	50 00	Masonic Bank\$	25	00
J. Newell	25 00	Jos. Fleming & Co	25	00
Singer, Nimick & Co	25 00	Central Hotel	25	00
W. H. Keech	25 00	Kaufmann Bros	25	00
James McKean	25 00	Mrs. Mary Gillespie	25	00
John H. McKelvey	25 00	Armstrong Bros	50	00
Benj. Thaw	25 00	Thomas Wightman	25	00
H. Samson	25 00	H. J. McCracken & Co	25	00
Stevenson & Foster	25 00	Anderson, Du Puy & Co.	50	00
Alex. Bradley	25 00	William A. Stone	25	00
Cash	25 00			
Other contributions, less than \$25 \$845				
Baltimore & Ohio R. R. Co				
Pennsylvania R. R. Co				
Making total of			 345	00

LETTERS AND TELEGRAMS.

[Cablegram from Belfast, Ireland.]

Belfast, May 29, 1890.

To the Scotch-Irish Society of America,

Care of COLONEL T. T. WRIGHT.

Hearty congratulations from the mayor and citizens of Belfast.

SAN FRANCISCO, CAL., May 29, 1890.

ALEXANDER MONTGOMERY,

President Scotch-Irish Society of California,

Care of A. C. FLOYD, Esq.,

Secretary.

The members of the Scotch-Irish Society of California request you, its President, to tender their greetings and cordial congratulations to the Scotch-Irish Congress assembled at Pittsburg, and indulge the hope that the next Congress will convene in San Francisco.

THOS. WHITE, Secretary Pro Tem.

COLUMBIA, TENN., May 28, 1890.

To the Scotch-Irish Society of America,

Care of COLONEL WRIGHT.

The citizens of Columbia, Tenn., the birthplace of the Scotch-Irish Congress, send cordial greetings to the Ulster American Race, and their great monument, the city of Pittsburg.

H. L. HENDLEY,

Mayor.

CHARLOTTE, N. C., May 29, 1890.

A. C. FLOYD, Esq.,

Secretary Scotch-Irish Society of America, Scotch-Irish Congress, Pittsburg.

Charlotte, the hornet's nest of the Revolution, and home of Scotch-Irish settlers, sends warmest greetings, and invites the Congress to meet here May 20, 1891, and witness the unveiling of the monument to the signers of the Mecklenburg Declaration of Independence of May 20, 1775.

F. B. McDOWELL.

Mayor.

CHARLOTTE, N. C., May 29, 1890.

A. C. FLOYD, Esq.,

Secretary Scotch-Irish Society of America, Scotch-Irish Congress, Pittsburg.

The Scotch-Irish Society of North Carolina extends congratulations to the Pittsburg of to-day as the colony of North Carolina sent aid and sympathy in 1755 and '58.

GEO. W. GRAHAM,

President.

[Message from Wallace Bruce, Consul.]

United States Consulate,
York Buildings, Edinburgh, May 17, 1890.
Hon. Thos. T. Wright.

I sincerely regret that I can not be with you at the Scotch-Irish Congress, May 29th, in Pittsburg. I feel like sending you a haggis, a bag-pipe, and a real Highland piper. If there was a phonograph at hand, I would forward you a musical transcript of "The Campbells Are Coming," and "Scots Wha Hae wi Wallace Bled." A few years ago it was a far cry to Loch Awe, to-day it is only a minute's whisper from Edinburgh to Pittsburg.

Hearty greetings and best wishes. Sincerely,

WALLACE BRUCE.

MUNICIPAL CHAMBERS, LAWRENCEBURG, TENN., May 24, 1890.

A. C. FLOYD, Esq.,

Secretary Scotch-Irish Society of America.

DEAR SIR:

We have the honor to invite you, the Scotch-Irish Congress, and the citizens of Pittsburg, to a national celebration of Davy Crockett's birthday, August 19th, at his old home, Lawrenceburg, Tenn.

We are indebted to Colonel T. T. Wright, the Christopher Columbus who re-discovered the Scotch-Irish in America, for creating the sentiment which prompts this tribute to the memory of the Alamo hero—the illustrious Scotch-Irish American—Davy Crockett.

We extend a cordial welcome to you, sir, the Scotch-Irish Congress, the citizens of Pittsburg, and patriotic Americans, to unite with us in doing honor to the memory of this patriotic giant, Davy Crockett.

I am, very respectfully, yours,

W. P. McCLANAHAN,

Mayor.

SENATE CHAMBER, WASHINGTON, May 12, 1890.

A. C. FLOYD, Esq.,

Sec'y · Scotch-Irish Society.

DEAR SIR:

I have just received your cordial invitation to attend the Second Congress of the Scotch-Irish Society of America, to be held in Pittsburg, from the 29th day of May to the 1st day of June, inclusive, the present year, and regret that my engagements are such that I can not accept.

I should like to be present, and to give my tribute of respect for the far reaching and beneficial influence which the representatives of that happy blending of the Scotch and Irish blood have exercised, not only in the Old World, but in so many of the states of this Union.

Wherever this blood has been found, there have also been found energy, integrity and patriotism—and all these go to build up the Republic.

I can only send my cordial good wishes for the success of the occasion. Yours, very truly,

EUGENE HALE.

SENATE CHAMBER, WASHINGTON, May 5, 1890.

A. C. FLOYD, Esq.,

See y Scotch-Irish Society.
MY DEAR SIR:

Your invitation to attend the Second Congress of the Scotch-Irish Society of America has been received, but I fear that my official duties will not permit me to accept, though it would give me great pleasure to do so. Besides this, I do not, in my own person, represent the Scotch-Irish race, as I am of English descent: but my wife, who, as usual in such cases, is the better half, is thoroughly Scotch-Irish, bearing the name of Mary Stewart. Her ancestors for several generations lived in Pennsylvania, but always kept up the accent as well as the traits of the genuine Scot.

Hoping that you will have an interesting Congress, with plenty of fun and good humor, I am.

Very sincerely, yours, JOHN SHERMAN.

SENATE CHAMBER, WASHINGTON, May 6, 1890.

DEAR SIR:

I have your invitation to attend the Second Congress of the Scotch-Irish Society of America, to be held at Pittsburg, on 29th inst. I regret that the pressure upon my time here is such as to make the acceptance of your courtesy entirely impracticable.

I trust that your Congress, and all its members, will have an interesting and valuable meeting, and that it may continue to inculcate and practice principles of true liberty and order.

Very respectfully yours,

GEO. F. EDMUNDS.

John W. Echols, Esq.,

Local Sec'y, etc.

Pittsburg, Pa.

WASHINGTON, May 6, 1890.

JOHN W. ECHOLS. Esq.,

Local Secretary,

PITTSBURG, PA.

MY DEAR SIR:

My duties here forbid my complying with your kind invitation to attend the Second Congress of the Scotch-Irish Society, at Pittsburg, May 29th.

Many of that race were among the settlers of New England in the last century, and there have been many valuable additions from it since. There never was a better stock. Our country has owed much to the intelligence, the energy, and the steadfastness of this admirable race.

I shall read the proceedings of the Congress, if they are published, with great interest.

I am, faithfully, yours,

GEO. F. HOAR.

ATLANTA, GA., May 6, 1890.

Mr. John W. Echols,

Local Secretary.

PITTSBURG, PA.

DEAR SIR:

I have the honor to acknowledge receipt of your very kind circular of invitation to the Second Congress of the Scotch-Irish of America, in Pittsburg, Pa., May 29th to June 1st, and I sincerely and cordially thank you and the others represented by you for the invitation I regret, however, to be obliged to inform you that, on account of my bad health, which has lasted for quite a period, I fear I may not have sufficient strength to attend the meeting at the time designated.

Condially sympathizing with you and the other representatives of our Scotch-Irish race, and trusting that the Congress may be a very interesting and profitable one, I am,

Very truly, etc., JOSEPH E. BROWN. UNITED STATES SENATE, WASHINGTON, D. C., May 24, 1890.

JOHN W. ECHOLS, Esq.

Local Secretary,

PITTSBURG, PA.

DEAR SIR:

Your kind invitation to attend the Second Congress of the Scotch-Irish Society of America, in the city of Pittsburg, from the 29th of May to the 1st of June, was received.

Nothing would give me more pleasure than to attend your Congress, being myself of Scotch descent. I have always taken a great interest in the race. It is a dominant and progressive race wherever it is found. Its achievements in every department of life are conspicuous all over the world.

I hope your Congress will be a great success; but my duties in Washington will prevent my attending it, I regret very much to say.

Yours, truly,

WM. M. STEWART.

House of Representatives, Washington, May 5, 1890.

John W. Echols, Esq., Local Sec'y, etc. DEAR SIR:

I have the honor to acknowledge receipt of an invitation to attend the Second Congress of the Scotch-Irish Society of America, to be held in the city of Pittsburg on the 29th of May.

Please accept my thanks for the courtesy. I regret, exceedingly, that I will be unable to be present. It would give me great pleasure to listen to the story of these great people in America as told by their gifted descendants.

No people in Virginia have contributed more to her progress in times of peace or to her glory in war than the Scotch-Irish.

Yours very respectfully,

EDWARD C. VENABLE.

House of Representatives, U. S., Washington, D. C., May 5, 1890.

JOHN W. ECHOLS, Esq., Local Sec'y,

PITTSBURG, PA.

MY DEAR SIR:

The invitation to the Second Congress of Scotch-Irish Society of America received. I would be pleased to attend, but press of business here will doubtless preclude it. I claim this race combination for my ancestry, and am proud of it, and would be more than pleased to do any thing in my power to add to the success of a Congress in its interests.

Yours very truly,

WALTER I. HAYES.

[Telegram from Davy Crockett's Grandson, the Hon. Robert G. Crockett.]

STUTTGART, ARK., May 28, 1890.

TO HON. THOMAS T. WRIGHT,

Father of the Scotch-Irish Congress,

PITTSBURG, PA.

My inability to be with you in gathering of the clans at the Scotch-Irish Congress now in session causes me inexpressible regret. To have met with my Scotch-Irish brethren now assembled from all sections of our great and, thank God, reunited country; to have grasped their hands with fraternal affection as of brothers meeting after long separation; to have looked into their kindly eyes beaming with the impulsive love characteristic of our splendid blood; to have exchanged family traditions leading away back to the green sod of "Old Ireland" and the brown heather of bonnie Scotland, would have formed a memory picture upon which my mind's eye would have fondly rested while life lasted, but difficulties unsurmountable render my presence with you impossible.

Please greet my kinsmen—are we not of one blood?—with assurances of my cordial sympathy and warmest affection. The Scotch-Irish Congress was a heaven inspired thought, and will grow in interest until delegates from all parts of the world will come together to do honor to the union of the Shamrock and Thistle.

Thanking you for your considerate kindness and high compliment conveyed in the invitation to meet with you upon this most interesting occasion, I have the honor to be, dear sir,

Sincerely and fraternally yours,

ROBERT P. CROCKETT,

Chief of the Crocketts.

RICHMOND, VA., May 28, 1890.

To A. C. FLOYD, Esq.,

Secretary Scotch-Irish Congress,

PITTSBURG, PA.

DEAR SIR:

In the name of the Virginia Scotch-Irish Society, I congratulate the Second Scotch-Irish Congress upon its assured success. Regretting my enforced absence, I am,

Yours, etc.,

WM. WIRT HENRY,

President Va. S. I. Society.

House of Representatives, Washington, May 12, 1890.

DEAR SIR:

I regret very much a previous business engagement will prevent my accepting your very kind invitation to attend the Second Congress of the Scotch-Irish Society of America, to be held at Pittsburg, May 29th to June 1st.

Nothing would afford me more pleasure to be present and meet the gentlemen of your Society, and I regret my inability to attend.

Very respectfully.

RODNEY WALLACE.

JOHN W. ECHOLS, Esq.,

Sec'y, etc.

BIRMINGHAM, ALA., May 26, 1890.

Hon. T. T. WRIGHT.
DEAR SIR:

I regret exceedingly that a little political venture I am engaged in will prevent me meeting with you all at Pittsburg. I am impressed with the idea that the people of Alabama need a good red-headed Scotch-Irishman for governor, but as you know the people very often don't know what they need, and it may so turn out in this case.

I hope that you will express to Mr. Bonner and Dr. McIntosh, and my other good friends, that my heart is with them if my body is absent, and that nothing shall prevent me next year from renewing those brotherly ties that are fragrant with so many pleasant memories to me.

Your friend.

JOS. F. JOHNSTON.

TULANE UNIVERSITY OF LOUISIANA, NEW ORLEANS, April 24, 1890.

COLONEL JOHN W. ECHOLS,

Secretary.

DEAR SIR:

Please accept my thanks for your polite invitation to attend the Second Scotch-Irish Congress. I regret that other engagements at the time of meeting will prevent me from having the pleasure of being with you, but I hope hereafter to attend.

Very respectfully yours,

WM. PRESTON JOHNSTON.

House of Representatives U. S., Washington, D. C., May 8, 1890.

Mr. John W. Echols.

Secretary, etc.

PITTSBURG, PA.

DEAR SIR:

I have the honor to acknowledge the receipt of your kind invitation to be present at the meeting of the Scotch-Irish Society of America, at Pittsburg, on the 29th of May.

It would give me great pleasure to be present, if it were possible, but engagements already made, which can not be broken, will make it impossible. No race of people have contributed more to sturdy industry, good morals, and patriotism than the Scotch-Irish of America, They contribute to our moral, intellectual, and financial wealth, and have, as they deserve, a place among the honored races on this continent. I trust that your meeting may be both profitable and satisfactory.

Yours, truly,

C. H. GROSVENOR.

House of Representatives, U. S., Washington, D. C., May 5, 1890.

JOHN W. ECHOLS, Esq.,

Secretary, etc.,

PITTSBURG, PA.

MY DEAR SIR:

Your kind invitation to attend the Second Congress of the Scotch-Irish Society of America is received, and in reply I regret to say that public duties will prevent my attending the meeting on the 29th of May. I am quite sure that no one can have a higher regard for the sterling qualities of the Scotch-Irish race than I have. I feel that America is under great obligations to them for the prominent part they have taken in its affairs in the past.

Trusting that the Congress will be a grand success, and meet the anticipation of its most sanguine friends, I am,

Yours, very truly,

E. W. MORRILL.

House of Representatives, Washington, May 5, 1890.

M JOHN W. ECHOLS,

Local Secretary,

PITTSBURG, PA.

MY DEAR SIR:

Your invitation to attend the Second Congress of the Scotch-Irish Association of America, to be held at Pittsburg, from the 29th of May to the 1st of June, inclusive, has been received, and I beg to express my thanks therefor. I was not aware before that such a society had been organized, but I can readily see that it will be of very great historical value and interest.

I am myself descended from that stock, my great-grandfather being, so far as I am able to ascertain, one of those who came over with the so-called Londonderry Colony, about the year 1719, and settled in Londonderry, New Hampshire. It is hardly necessary to say that the original form of my name was "McCutcheon," and that the "M," which is written as a middle initial, is only the survivor of the old Scotch form. My grandfather was a soldier of the Revolutionary war, having enlisted before the battle of Bunker Hill, from the town of Pembroke, New Hampshire.

The influence of the old Scotch-Irish stock upon that state has been almost beyond estimate. It has furnished not only to the state, but to the country, many of its most illustrious names. It would be a very great pleasure to meet with the Congress, and to listen to the historical and other papers that would be there presented, but I fear that my public and other duties at the same time will render it impossible for me to be with you. I desire, however, that my name may be added to the list of members, and that I may be permitted to receive the proceedings of the Congress.

Please to advise me of the terms of membership, and forward, if convenient, a copy of your Constitution.

I am, very sincerely, yours,

B. M. CUTCHEON.

House of Representatives, U. S., Washington, May 3, 1890.

JOHN W. ECHOLS, Esq.,

Local Secretary,

PITTSBURG, PA.

DEAR SIR:

I have to acknowledge receipt of your very cordial invitation to attend the Second Congress of the Scotch-Irish Society of America, at Pittsburg, Pa., May 29th to June 1st, and I am much obliged for the courtesy.

The occasion can not fail to be one of great historic and patriotic interest, and I regret that my public duties here will prevent me from enjoying the privilege of attending. Very truly, yours,

C. A. BOUTELLE,

[From Alabama's beloved and popular son, Gen. E. W. Rucker.]

BIRMINGHAM, ALA., May 25, 1890.

THOS. T. WRIGHT, Esq.,

Nashville, Tenn.

MY DEAR SIR:

I sincerely regret my inability to be with you at the great Pittsburg Congress. Pressing business duties at the Warrior Coal Fields of Alabama will detain me until the middle of June. It gratifies me to know that, even at this late date, historic justice will be done the Scotch-Irish of America—a race from whom first emanated the principles which created our God-blessed Union—which the electric spur of their genius and industry has made rich and powerful.

I am, dear Mr. Wright,

Sincerely, yours,

EDMUND W. RUCKER.

NASHVILLE, TENN., May 26, 1890.

COL. T. T. WRIGHT.

MY DEAR SIR:

Your kind invitation to attend the Second Scotch-Irish Congress, in Pittsburg, has been received, and I assure you it would give me great pleasure to accept. For my own ancestors were of the race whose virtues and heroic deeds your Society seeks to perpetuate, and the place of my birth and the home of my childhood is hard by the field on which the same race shed the first blood for American freedom.

Since I can not be with you at Pittsburg, I give you, herewith, a brief account of the first battle of the Revolution, in which my own ancestors played a part. For my great-grandfather, whose dust sleeps in old Alamance church-yard, ten miles from the battle field, was in the battle with his pastor, Dr. Caldwell, although but a youth at the time. In my childhood, I often looked with awe and reverence on the old, rusted grape-shot that lay in my uncle's study—shot hurled from the royal governor's thundering cannon, and which, long afterward, the plowman found as he turned the sod of the famous field where first in the New World freemen bought their liberties with their blood.

With much respect,

Very truly, yours,

D. C. RANKIN.

THE FIRST BLOOD SHED FOR AMERICAN FREEDOM BY THE SCOTCH-IRISH IN NORTH CAROLINA.

From 1765 to 1771, William Tryon, a European soldier of fame, was the Colonial Governor of North Carolina. He was haughty and tyrannical, meriting the name given him by the Cherokee Indians, "The Great Wolf of North Carolina," and during his administration the people ground under the burden of unjust taxation and the exactions of his minions.

As early as 1766, the citizens of the middle counties of the state, embracing the present counties of Orange, Alamance, Guilford, Davidson, Randolph, and Chatham, voluntarily formed an alliance (sometimes called *Regulators*, sometimes *Sons of Liberty*), to protect themselves from the evils which had come in like a flood after the passage

by Parliament of the Stamp Act, the Riot Act, and similar oppressive measures. For five years this body of law-abiding citizens remonstrated in vain with an unscrupulous ruler. At length, he determined to suppress them entirely, and to compel them to submit to the exactions and insolence of his underlings. Accordingly, in April, 1771, he sallied forth from his "Palace" (as his splendid residence in Newbern was called), with an army of more than a thousand men. About one-third of them were British regulars, accompanied by a battery of light artillery.

On the evening of May 14th, the Governor and his royal army encamped on the banks of the Alamance, a stream which rises near Greensboro', in Guilford, and, flowing eastward through Alamance county, empties into Haw river, near Graham.

The news of the royal invasion spread rapidly through all the Piedmont region of the then colony, and men flocked from every quarter to meet the advancing tyrant. Had his westward march been delayed only a few days longer, he must have been defeated, and driven in disgrace from the land, thus precipitating the great struggle which came four years later, on the heels of a battle for freedom not one whit worthier of lasting fame. For large companies of armed "Regulators," or "Sons of Liberty," sufficient to have nearly doubled the citizens' forces, were still gathering and pressing on to meet the foe, when tidings of the battle came and arrested their march. As it was, two thousand had already assembled, and these Tryon met on the banks of the Alamance.

On the 15th, they sent him a respectful message, offering to lay down their arms, if he would but redress their grievances. He promised them an answer the next day at noon. All that night a portion of Tryon's forces were kept under arms, and at break of day, Thursday, May 16th, the whole army was formed in battle array, with the artillery in the center, and the cavalry protecting the two When within sight of the patriot ranks, the Governor dispatched his promised answer, saying that he had no concessions to make, and demanding immediate submission. When this was refused. the Royalists approached within one hundred yards of the Regulators. and halted, whilst Tryon ordered two officers to read aloud a proclamation, or riot act, commanding the insurgents to disperse. They in turn uttered defiance, and cried for battle; whereupon, the Governor. gave the command to fire. But it was a momentous issue; instinctively, it must have been felt by all to be the threshold of a mighty conflict, and well did the troops of the haughty Governor hesitate. Enraged by their seeming want of obedience, Tryon rose in his stirrups, and cried, "Fire!—on them, or on me!" and at the same moment fired the first shot himself, felling his victim. Forthwith the battle began, and was hotly waged for two hours, when the scant ammunition of the Regulators failed. The artillery, hitherto held in reserve, was at this juncture brought forward, and poured deadly canister into the already wavering patriot ranks. They yielded stubbornly, and not in tumultuous flight; but, being once driven from the field, they could not be rallied again. They had no trained leaders, they were entirely without military discipline, and, of the two thousand in battle, scarcely one thousand (a number smaller than the Royalist army) possessed fire-arms.

Tryon's loss was sixty, killed and wounded, and that of the Regulators nearly as large, twenty being left dead on the field.

For a few weeks Tryon devastated the adjacent country, then returned to Newbern, and in July sailed for New York, where he had been transferred as Colonial Governor.

Thus was shed the first blood of the Revolution; thus, between contending armies, was fought the first pitched battle for American liberties. And in that memorable contest the Scotch-Irish acted no insignificant part. The tide of emigration into all the Piedmont region of the state was largely Scotch-Irish, and it was in that section the Regulators had their home. After five years of cruel oppression and fruitless remonstrance, they dared meet the oppressor on the field of carnage, and there seal their love for liberty with their blood.

The Rev. David Caldwell, D.D., of noble memory, was on the field of Alamance with the people of his congregations, Buffalo and Alamance—all Scotch-Irish; there, also, on that day, were the parishioners of such noted ministers as Paltillo, McAdden, Balch, Craighead, and McWhorter—all Scotch-Irish.

Not in idle boast, therefore, do I claim that the first battle fought for, the first blood shed in, the cause of American freedom was not at Lexington, but at Alamance, by the Scotch-Irish.

D. C. RANKIN.

PROCEEDINGS.

PITTSBURG, PA., May 29, 30, 31, 1890.

President, Robert Bonner, New York City, N. Y. Secretary, A. C. Floyd, Columbia, Tennessee.

The Congress was called to order at 10 A. M., Thursday morning, May 29th, in Mechanical Hall of the Exposition Building, by President Bonner, who said:

The Congress will now come to order, and will be led in prayer by the Rev. Dr. Hayes.

Dr. Hayes:

Let us unite in prayer. Our Heavenly Father, we recognize Thee as the Father, the Creator, and the Preserver of all Thy creatures. We thank Thee that Thou hast made us rational and intelligent beings. We bless Thee for all that Thou hast done for us, and by us, and through us. We recognize Thee as the God of nations and races, as well We thank Thee for what Thou hast done for us as a race; for the courage, the zeal, and the consecration which Thou did'st breathe into our forefathers; for all they were enabled to accomplish in other lands and in this land of freedom. And when we come together in this Congress we invoke Thy divine benediction upon us, and as we look each other in the face, and call to mind the deeds of our forefathers, may our hearts grow warm to each other, and may this nation be made closer and more earnest. May Thy divine blessing rest upon all the members of this Society, the officers, and all these sympathizing friends gathered here to-day, and all who shall unite with us in this interesting service, and may Thou guide us by Thy counsel in our deliberations unto the end. We ask all for Jesus's sake-amen!

Dr. Hayes then introduced Mayor H. I. Gourley, as follows:

Mr. President, and Gentlemen of the Scotch-Irish Society of America:—
It gives me very great pleasure, on behalf of our Local Committee, to extend to you, through this Society and all its kith and kin, a very cordial and hearty welcome to this great work-shop of America, which has been made so, to a great extent, by the race to which we all are proud to belong. It is my pleasure and it has been my duty to ask our worthy Mayor, H. I. Gourley, filling an honorable place, and filling it honorably in this city, to address a few words of welcome on behalf of the city. I take pleasure in introducing Mayor Gourley. (Applause.)

Mayor Gourley said:

Gentlemen of the Scotch-Irish Congress:—In briefly addressing you, I might speak of the countries from which you inherit your name, I might refer to the land rendered illustrious by the heroic achievements of William Wallace and Robert Bruce, and made immortal by the poetic genius of Robert Burns, but time will not permit; I might perhaps speak of that Emerald Isle in the midst of the deep blue sea a thousand leagues away, and tell you of an opppressed, but liberty loving people, but such is not within the province of my duty.

You come here to-day, gentlemen of the Scotch-Irish Congress, from all parts of our common country, you meet together in this great center of a nation's industry, in order that you may gaze upon each other, look into each others faces, renew former friendships, and establish friendly relations with many who have hitherto been unknown to you. You will no doubt look back over the years that have passed away, and review the history of those who, by conspicuous achievements, have honored your race and distinguished your name. You meet together, I take it, not only as Scotch-Irish, but as Americans (applause and cheers), who experience an undying pride in that imperishable glory which attaches to American citizenship.

Your ancestors loved liberty and law. Your fathers belonged to the patriotic army led by the immortal Washington during a mighty revolution, which gave birth to a new nation and made an epoch in the world's history. During those stormy days when the sun was oft-times overcast and the moon was sometimes turned to blood, the people of your race never faltered. (Applause.)

"If defeated every-where else," said Washington, "I will make

my last stand for liberty among the Scotch-Irish of my native Virginia." (Cheers and applause.)

What your fathers helped to establish, I know you will help to foster and maintain, to the end that our nation shall not only challenge the admiration of the world, but continue to occupy a position in the vanguard of human progress, destined soon to usher in the "golden era of humanity and the universal monarchy of man." (Applause.)

Gentlemen, on behalf of the people of Pittsburg, whom I have the honor to represent in the capacity of Chief Executive, I welcome you to our city. (Applause.) I greet you on behalf of the banker and merchant, the manufacturer and mechanic, and lawyer, the teacher and the student. On behalf of three hundred thousand people devoted to all the diversified industries and occupations, I bid you a cordial welcome. (Applause.)

Our churches and school-houses, our court-house and jail, our station-houses and lock-ups are open to you (laughter), and if you should be so unfortunate as to be detained in the latter, our police magistrates will see that you receive a speedy hearing and swift justice. (Applause and laughter.)

Especially, let me ask you to visit some of our wonderful manufactories. In glass, in iron, and in steel, Pittsburg is doing a marvelous work. Her industries in these respects exceed any thing that can be pictured by the most vivid imagination. Go and see for yourselves, and thus obtain a more complete knowledge touching the varied products of our manufacturers, which constitute potent factors in the gradual advancement of a great nation, and in the progress and development of the human race.

Gentlemen, I thank you for your kind attention, and I sincerely trust your meeting in our city may be profitable and pleasant to you and to our people. (Applause.)

Dr. Hays then introduced Governor Beaver, as follows:

Mr. President:—We all think here that Pittsburg is a very great place. Our worthy Mayor has given us an exceedingly large view of it. But we also believe that Pennsylvania is a Scotch-Irish state—the greatest Scotch-Irish state in America, in fact, and it is the result of the pluck and daring of the Scotch-Irish people. We are now going to ask our worthy Governor to say a word on behalf of the state, and I know very well he will do it justice, for the reason that while he may not be purely Scotch-Irish himself, he has a better half who is

Scotch-Irish through and through, and who will give him inspiration for the occasion. (Applause.)

Governor Beaver said:

Ladies and Gentlemen:—The position which I occupy in this presence is somewhat anomalous. You have already been welcomed to Pittsburg in a manner which has evinced the cordial good will of its people, and which has been generous and hearty in the extreme. According to Pittsburg authority there is little outside this busy city in Penasylvania which is worth the welcome, and hence my embarrassment. (Applause and laughter.) There was a time, I confess, in the history of our goodly commonwealth, when the welcome extended to the Scotch-Irish was neither cordial nor sincere, and in some localities some significance might attach to the welcome extended by the chief executive to the descendants of that sturdy race, but here it is not necessary. The significance of such a welcome is lost, because you have made this region what it is. It is yours already by discovery and You own it. You have made it. (Applause.) All the influence which it possesses and exerts is due to the Scotch-Irish, and it is therefore like "carrying coals to Newcastle" to welcome you here. (Applause.)

As Dr. Hayes has very truly said, the one kind of blood which does not mingle in my veins is Scotch-Irish. There is not, so far as I know, a drop of Scotch or Irish blood in my pedigree, and yet I am free to say that, to a large extent, I am the subject of the molding influences of the Scotch-Irish race. (Applause.) As I once said to an Irish society in Philadelphia, I inherit all my Scotch-Irish blood through my children. (Laughter.) The days of my boyhood were spent in a Presbyterian congregation, in one of the most beautiful and secluded valleys of Pennsylvania, composed of the most sterling and spirited Scotch-Irish people. The Campbells, the Wilsons, the Flemings, the Barrs, the Wills, and others, were among the original settlers of the valley. Boy as I was, I recognized their decision of character, their sterling qualities and sturdy virtues, but could not recognize then, as I clearly do now, the source whence all these valuable qualities came. The unconscious influence of such surroundings and associations are greater than we sometimes acknowledge.

A year or two ago we celebrated the founding of the Log College in Eastern Pennsylvania. It was established in a Quaker settlement in one of the three original counties founded by Penn. The celebration was an occasion of much interest, especially as showing the



determination of the Scotch-Irish to educate their own children, in their own way, under their own supervision. The educational influences to which I was in large part subjected were in that other log college which was founded by John McMillan in one of the counties adjoining Allegheny. The influences of that institution have manifested themselves for nearly a century along these two rivers which unite at the very point on which we stand, and along all the tributaries of the great Father of Waters, and have made to a very large extent this western country of ours what it is. Whenever you go to one of the great assemblages of the churches composed of Scotch-Irish people you will find the influences of Washington and Jefferson College predominating to a very large degree. In my day, and among the college men of my generation, the names of Brown, Smith, Williams, Patterson, Jones and Frazier were recognized as those of men descended from the Scotch-Irish and Irish and Scotch, whose learning and personal influence told powerfully upon the lives and characters of their students.

Further on in my life, I came under the molding influences of the Scotch-Irish race to a greater degree. My wife is a descendant of the Scotch-Irish, who needs only to point along her ancestral line to the McAllisters, the Thompsons, and the Nelsons, to be recognized as one of your sort. You will not wonder, ladies, under these circumstances, that I am, to a great extent, a Scotch-Irishman, and ready to acknowledge the molding influences of the Scotch-Irish race. (Applause.)

It has been said, and, I believe, truthfully said, that the Scotch-Irish of Pennsylvania—and what is true of them is true also of the race throughout the entire country-have not done their duty to their posterity in preserving the records of their lineage and achievements. There is, however, reason for this. You do not expect a man who is in the fore-front of battle to write history. He is making history. It is not his province to write it. (Applause and cheers.) The Scotch-Irish people of this country have never stopped at the frontiers. Mountains and rivers, which seemed to others insurmountable difficulties, have only been incentives to them. They have pushed forward to the fore-front of the fight of conquest and civilization. They have not halted in their march, and hence they have not had time to write history. They have not had time to stop and tell who their fathers were, and what their fathers did, because they have been constantly following in the line of the achievements of their fathers. But, now that frontiers have been abolished, and that the returning tide of population and achievement is coming back to us from the

Pacific, it seems to me that it is well for you to stop to consider and to determine what your fathers have done, and what influence they have exerted, in making our great country what it is, and in letting the world know the history. (Applause.)

The influences and the achievements of Puritan, Pilgrim, and Independent were confined to a little space, and have made themselves felt because of this confinement and the disposition to tell the rest of the world what was being done. New England has made much of her lineage and has carefully preserved it. Whilst her people have been making history, she has been industrious in writing it. This, among other reasons which I can not stop to enumerate, accounts for her preponderating influence in the historical literature of the country.

The Scotch-Irish, when they landed in Pennsylvania, found scant welcome to those parts which were settled, and, to a certain extent, civilized. When they came to the eastern part of the state, they found it inhabited and occupied, to a great extent, by the Quaker element, which naturally enough held Penn's original settlement. Mountains and rivers were not, however, insurmountable barriers. They found good land in the Pequa Valley; they crossed the South Mountain and settled the Cumberland Valley. The Blue Ridge was no insurmountable barrier, and Sherman's Valley gave them a lodging The Tuscarora was crossed, and Juniata and Mifflin counties opened their beautiful and secluded valleys to their enterprise and determined efforts. They halted for a time at the Alleghanies, but only for a time. These were scaled and crossed both in Pennsylvania and Virginia, and this hardy people occupied Western Pennsylvania, West Virginia, Kentucky, and Tennessee, and made the slopes and meadows on both sides the Alleghanies the home, the magnificent heritage, of the Scotch-Irish people. We see the influence which they set at work along this great valley, north and south, and feel their results, and it seems to me that as you gather here from other states, it behooves you to tell the world what the influences were which founded these communities, built these great cities, established these great institutions of learning and industry, which are truly a blessing to the world to-day, and which may, and we trust will, continue so for all the generations to come. (Applause.)

It seems to me also that the coming together of all these descendants of the Scotch-Irish race is of great benefit in another way. The prejudices of the Scotch-Irish, as you know, are strong. They are a clannish people, and as you come together from North and South to re-establish the family lines, the clan lines, the race lines, which were



to a greater or less extent interrupted and broken during our late civil convulsion, you should realize your opportunity and the importance of firmly establishing cordial relations in your great family. I found myself this morning seated on this platform beside a distinguished citizen of Alabama. Many others whom I have had the privilege of meeting since I came here are from the South and from the West, and it has occurred to me-and the thought grows as I dwell upon it—that if this Congress were to do nothing else, it would be of inestimable benefit to this country if it were to establish these family lines and race lines running north and south, and obliterate the sectionalism which was once a menace to this country, making its different sections so dissimilar in laws, interests, and institutions that they were practically foreign to each other. The great problem of this generation, so far as our own country is concerned, is unification, not in name only, but in deed and in truth. As we consider the importance of this subject, and the significance of the fact that your first meeting was held in Tennessee last year, and that the second is now in session in Pennsylvania, I know of nothing which can more powerfully tend to weld into one homogeneous whole these diverse sentiments, feelings, interests, and institutions than the influence which this Congress can bring to bear upon the people represented here, and through them upon all parts of the country. If this be in any degree the purpose and intent of your coming together, and if your meeting has in any measure this tendency, surely I can warmly and patriotically bid you welcome and wish you God speed in your deliberations and success in your efforts. Divided families, divided churches, diverse sentiments, alienated feelings-truly here is a great field upon which the pertinacity of the Scotch-Irish may exert itself.

In conclusion, Mr. President, let me say to you and to those whose honored representative you are, that if there be any thing in Pennsylvania outside of Pittsbur; worth having or worth enjoying, you have only to ask for it and, so far as my ability goes, you shall have it. You are welcome to Pennsylvania, ladies and gentlemen, and I trust that your stay in this goodly state, and especially in this prosperous city, will be one long remembered by all the members of your society and representatives in this Congress. (Applause.)

PRESIDENT BONNER:

Mr. Mayor and Governor:—I sincerely thank you, on behalf of the Scotch-Irish Society of America, for your very cordial welcome. While listening to Governor Beaver's most admirable address, which he found inspiration in delivering from his Scotch-Irish wife, to whom he referred, I could not help thinking, as he spoke of the molding influences of his wife, of a very expressive Scotch-Irish phrase—"It is so seen on him."

Ekin, whose head-quarters were at Louisville, called on me one morning and invited me to go to church with him. On our way to church, in speaking of Pittsburg, I said to him, thinking that I was giving him a piece of interesting information, that I understood that the leading element in twelve of the churches of Pittsburg was Scotch-Irish. The general, who is a native of Pittsburg, smiled and said that the leading element in nineteen, instead of twelve, of the Presbyterian churches in Pittsburg was Scotch-Irish. The fact is, that Pittsburg has become so noted for the number of her churches and the hospitality of her citizens with Scotch-Irish blood in their veins, that we felt, in coming here, that we were coming to a city akin to the birthplace of our fathers. Your cordial welcome has confirmed that feeling, and, in the name of the Society, I again thank you for your generous welcome to Pittsburg and to Pennsylvania. (Applause.)

Dr. Hays then read the following report, and moved its adoption or reception by the convention.

The Report of the Local Committee to the Scotch-Irish Society of America, in Session at Pittsburg, May 29, 1890.

The Local Committee, appointed by the citizens of Pittsburg to invite the Scotch-Irish Society of America to hold its next annual meeting in this city, would report as follows:

The citizens of Pittsburg and vicinity, of Scotch-Irish extraction, having heard of the successful organization of your Society in Columbia, Tenn., one year ago, and having understood that you would not be averse to holding your next meeting at the very heart and center of the Scotch-Irish population of this country, held a meeting and agreed to extend a hearty invitation to you to do so, and appointed a committee of seven, consisting of Colonel W. A. Herron, Colonel John W. Echols, Rev. T. H. Robinson, D.D., Rev. Nevin Woodside, Rev. Geo. W. Chalfant, J. McF. Carpenter, Esq., Rev. James Allison, D.D., and Rev. I. N. Hays, to confer with your officers, and to

make all necessary arrangements for your accommodation and entertainment while you might sojourn in our midst.

This Committee went to work at once to map out the work to be done, and to appoint the necessary committees.

The details of the work to be done was committed to a special Executive Committee, consisting of Colonel John W. Echols, Secretary of the Local Committee, and Chairman of the Executive Committee, with Colonel W. A. Herron and the Chairman of the Local Committee. To Colonel Echols very much credit is due for his continuous and laborious efforts put forth to make your meeting in our midst a success.

We desire, in this most public manner, to extend its sincere and hearty thanks to His Honor, Mayor H. I. Gourley, H. P. Ford, Esq., President of Select Council; G. L. Holliday, President of Common Council; Samuel Hamilton, Esq., Chairman of Citizens' Committee, and all others who so generously aided us either by their efforts or contributions.

You, having seen fit to invite us here, to name three of the speakers on the occasion who would, to some extent, represent the Scotch-Irish of this vicinity, we have invited our worthy Congressman, Hon. John Dalzell, to give us an address upon the Scotch-Irish of Pennsylvania; His Excellency, James E. Campbell, Governor of Ohio, to speak of the Scotch-Irish of Ohio; and we had invited Rev. Samuel J. Niccolls, D.D., LL.D., of St. Louis, who was a native of Pennsylvania, to give us an address on the religious impression made by the Scotch-Irish on the inhabitants of the great Mississippi Valley. We are sorry to say that owing to pressing engagements, Dr. Niccolls will not be with us, and we, therefore, ask that a brief but most excellent paper on the settlement of the Scotch-Irish in Pennsylvania, prepared by one of our most worthy and honorable citizens, Ex-Chief Justice Daniel Agnew, be read in the place of the one which was to have been prepared by Dr. Niccolls. As our venerable Ex-Chief Justice is far advanced in years, and, owing to physical disability, and a failure of voice, is not able to be with us, we have asked Prof. G. N. Sleeth to read this paper for him.

Fully realizing the fact that your Society is neither partisan nor sectarian, and, therefore, could not hold distinctively religious services under its auspices, we have, nevertheless, taken it upon ourselves to arrange for an old-time Scotch-Irish religious service to be held in this place, on Sabbath evening after your sessions have closed. At this service, Dr. John Hall, of New York, will preach the sermon, and others will participate. The object of this meeting will be to give

this generation some idea of the kind of religious services our forefathers of some two hundred years ago were accustomed to attend. These services will, of course, be somewhat novel, but are expected to be deeply interesting and solemn. To this service you are all most cordially invited.

Let this grand Congress of the best blood of this Nation come to a close by recognizing the God of our fathers, and communing with those grand old heroes, who stood for all that is truest and best and grandest in that civilization which owes so much to that thoughtful, sturdy, iron-sinewed race to which we all feel so proud to belong.

All of which is respectfully submitted.

I. N. HAYS, Chairman of the Local Committee.

The report was received and ordered to be placed upon the minutes.

The President then introduced Rev. Dr. McIntosh, as follows:

Last May, at our meeting at Columbia, Tennessee, Dr. Hall stated that Dr. McIntosh was so much in love with America that he came over to this country to be born. But Dr. Hall omitted to state that Dr. McIntosh went back to Ireland to marry "the girl that he left behind him." Dr. McIntosh's subject is, "The Making of the Ulsterman;" but I think he is of too gallant a nature to ignore the making of the Ulster woman.

Dr. McIntosh then addressed the Congress on "The Making of the Ulsterman." (See Part II, page 85.)

President Bonner:

Our very efficient Secretary, Mr. Floyd, who has had the laboring oar in the organization and building up of our Society so far, will now read telegrams received, and make some announcements.

Secretary Floyd then read the congratulations of the Mayor of Belfast, Ireland, and the greetings of Davy Crock-



ett's grandson, appearing among the letters and telegrams published at another place in this volume.

Dr. Hays then made several announcements as to the meetings being open and the public being invited, after which Secretary Floyd announced the business meetings, etc., and the Congress took a recess until 3 o clock P. M.

AFTERNOON.

Business meeting of enrolled members of the Society at the Monongahela House.

The House was called to order, at 3 o'clock P. M., by President Bonner.

The President called for the report of the Executive Committee, which was read by Rev. Dr. McIntosh, of Philadelphia. The report was as follows:

THE SCOTCH-IRISH SOCIETY OF AMERICA—SECOND CONGRESS.

PITTSBURG, May 29, 1890.

Report of the Executive Committee for the year ending May, 1890.

At Columbia, Tenn., this Society was duly inaugurated and organized by a series of singularly successful meetings, at which there was adopted a Constitution. Under the same Constitution there was established an Executive Council, consisting of a President, two Vice-Presidents at large, a Vice-President for each state and territory, a Secretary, a Treasurer, and a Historian and Registrar.

By this Executive Council there was called together a special meeting for consultation and arrangement in New York City, July 11, 1889. This meeting was largely attended, and spent considerable time in advising together concerning the interests of the Society. Among its more formal decisions was a resolution constituting an Executive Committee. It was felt by the Council that it was impos-

sible to gather together its members as frequently as the necessities of the Society demanded; it was further felt that such frequent and intimate consultations as became necessary were only possible on the part of a body smaller than the Council, and hence a Committee consisting of nine members was appointed, to whom were delegated all matters in connection with the general arrangement—the propagation of the organization, publication, and finances—special arrangements being made for the two latter departments under the supervision of the Executive Committee. At this meeting of the Council it was resolved that in the mean time the salary of the Secretary of the National Society shall be one thousand dollars a year, with necessary traveling expenses. The advising and selecting of a badge and seal for the National Society were also considered and referred by the Council to the Executive Committee.

The annual dues payable by the members of the Society were fixed by this meeting of the Council at two dollars a year, payment of this sum to constitute full membership in the Society, and to entitle each member to the receipt of one copy of the annual publication. Many other matters were considered and discussed by the Council, the final disposition of which were referred to the Executive Committee.

Upon the separation of the Council, the Executive Committee met immediately and considered the items of business referred to it, and arranged to meet the following morning.

July 12, 1889, the Executive Committee met, considered, and decided upon a form of application for membership; appointed a Committee on publication; selected a sub-committee to advise with the Application Committee; determined upon the name of the annual publication, which is, "THE SCOTCH-IRISH IN AMERICA." This publication, "The Scotch-Irish in America," consisting of the addresses delivered at the Congresses, the historic documents forwarded to us and considered worthy of incorporation, and all matters relating to the history and achievements of our race, will form a series of annual volumes not inferior in interest to any of those attractive and instructive memorials issued by kindred societies in this country. The preparation of such a series is, of course, only a means to an end ever clearly kept in view by the Society in general and its Committee in particular, viz., the formal historic and philosophical description of the characteristics and actions of the Scotch-Irish race upon this continent. The lack of such a complete and exhaustive statement has been long felt, and its supply is now urgently called for.

Your Executive Committee determined to commit the publication



of the annual volume to Messrs. Robert Clarke & Co., of Cincinnati; the Publishers to be in communication with and under the supervision of the Publication Committee of the Society, consisting of Messrs. A. C. Floyd, Lucius Frierson, and Robert Pillow, M. D.

An earnest invitation was presented to the Executive Committee by the citizens of Pittsburg, Pa., to hold the next annual Congress in their city, as one of the chief centers on the Scotch-Irish race in America. Though several pressing invitations from other important cities were presented to your Committee, it was felt wise to accept the invitation from Pittsburg; and it was resolved that upon the formal request of Pittsburg being forwarded to the Secretary, he should be authorized to formally accept it on the part of the Society.

Having committed to the special care of the Secretary and Dr. McIntosh a considerable number of details in regard to circulars, plans of book, further organization, and the general interests of the Society, the Committee adjourned to meet at the call of the Chairman.

The Secretary and Dr. McIntosh met at Spring Lake, New Jersey, and continued in conference for several days, during which the form and subject-matter of the general circular to be issued, setting forth the aims and designs of the Society, were resolved upon. Much time was spent and considerable care given to the determination of the form and contents of the first volume of the Society's publication. Arrangements were made for entering into correspondence with representative members of the Scotch-Irish race over the United States, first, with a view of enlisting themselves as members of the Society; secondly, of securing their assistance and advice in the prosecution of our general work; and, thirdly, with a view of forming special local or state organizations, to be, in due time and under proper conditions, allied with the National Society.

ARRANGEMENTS FOR PRESENT CONGRESS.

our Committee, being informed that a Local Committee had been selected at Pittsburg, and desired to meet with the Executive Committee of the National Society, it was resolved, in order to meet the wishes of the friends at Pittsburg, that the Secretary and Dr. McIntosh be delegated to go to Pittsburg as representatives of the National Society, and confer with the Local Committee. A special invitation having been issued to Dr. McIntosh and the Secretary by the Local Committee, to meet them at Pittsburg, January 29, 1890, the representatives of the National Society met in Pittsburg on that date, and spent several days in discussing all matters connected with the public meet-

ings, the selection of speakers, place of meeting, and continuance of At this joint conference it was agreed and resolved that the Local Committee should appoint a General Manager or Secretary, to whom should be committed for decision all matters of detail: that the general Secretary should have associated with him two members of his Committee for advice upon all ordinary matters, and that subjects of special importance and difficulty should be referred to the entire Local Committee. It further arranged that there should be ten speakers of national reputation to deliver the formal addresses before the Congress; that of these ten speakers, three should be chosen by the Local Committee and seven by the National Committee. It was decided that the Local Committee should provide for the transportation and entertainment of the special speakers; also of the National Committee, and, in addition, for twenty-five particular guests to be chosen by the Executive Committee of the National Society. Arrangements were also made that the Local Committee should enter immediately into correspondence with the railroad systems to secure special rates for all persons attending the Congress. It was further arranged that circulars containing a general invitation and a statement regarding the forthcoming Congress be sent by the local Secretary to at least two thousand newspapers over the country, and that special invitations be addressed to representative members of the Scotch-Irish race; that the place of meeting shall be large, easily reached, possess good acoustic qualities, and be well seated. It was announced by the Local Committee to the representatives of the National Society, that special services, upon Sunday, June 1st, were contemplated, as being particularly interesting to the members of the Scotch-Irish race in Pittsburg and the immediate neighborhood. The whole arrangements in connection with these special Sunday services were left in the hands af the Local Committee, as it was felt that this was a matter with which the National Society should not interfere. Many other matters of detail, such as special reports, meeting of the Congress, selection of music, local excursions, badges and medals were left for future consideration, and a further meeting was arranged for to be held in the month of February or March.

March 13th, Pittsburg. Dr. McIntosh and the Secretary being invited by the Local Committee to meet them once more, proceeded to Pittsburg, and held several interviews with the Local Committee, examining the work already done in connection with the Congress in May, and conferring in regard to all matters not disposed of at the former meeting. The reports were handed in on the part of the Local Committee and the National Committee as to special speakers

and their topics. The number of badges and medals to be prepared for the May meeting being decided upon, their form and the preparation was committed to Messrs. Caldwell & Co., Chestnut street, Philadelphia.

This concludes the report of your Committee as to its conferencewith the Local Committee in Pittsburg. Your Executive Committee has had considerable correspondence within its own membership as toproposed changes in the Constitution, number and functions of officers, time of meeting of the Congress, and the terms and conditions upon which state organizations are to be allied with the National Society. Dr. McIntosh was authorized to devise and submit a coatof-arms for the Society, and when this was so prepared, to submit it for approval to the Executive Committee. This work was performed and the proposed arms was submitted to each member of the Executive Committee, and having been by each member approved, Dr. McIntosh was authorized to make a contract with Messrs. Caldwell & Co., to prepare, first, a seal to be used by the National Society; and secondly, a national badge or button to be the formal emblem of the Scotch-Irish Society of America. This seal and this badge or emblem have been prepared and formally adopted.

FORMATION OF STATE SOCIETIES.

Early in last October, Colonel McClure, Vice-President for Pennsylvania, and Dr. McIntosh conferred together frequently in regard to the formation of a state Society for Pennsylvania. After several meetings, first private and then public, arrangements were made for the organization of the Scotch-Irish Society of Pennsylvania. In a short time quite a number of representative and public men in Philadelphia and throughout the state allied themselves with this organization. The Society has steadily grown, and in last February held, under the most auspicious circumstances, its first annual banquet, when a constitution and by-laws for the government and extension of the Society were adopted. This state Society is rapidly progressing through the effective and vigorous efforts of Mr. C. W. Mc-Keehan, its Secretary.

Early in the year a meeting was held by Dr. McIntosh in Cincinnati with leading citizens, and measures there taken for the formation of a state Society for Ohio.

THE ORGANIZATION IN THE SOUTH.

Several requests having been preferred to the Secretary of the National Society that means should be taken to organize Societies in the southern states, arrangements were made, in accordance with which Dr. McIntosh visited Virginia, North Carolina, Georgia, Alabama, Louisiana, Tennessee, and Kentucky. Public meetings were held in Richmond, Charlotte, Atlanta, Birmingham, and Nashville. Private conferences were held in New Orleans, Louisville, and other places. Great enthusiasm and wide spread interest were called forth by these meetings, and very vigorous associations have been formed.

Your Executive Committee rejoices to inform the Society that in addition to the associations just reported an exceedingly promising and flourishing state Society has been formed for California under the Presidency of Mr. Alexander Montgomery, of San Francisco, with Mr. R. J. Alexander as Secretary.

May, 1889, there was no organization of the Scotch-Irish of America. May, 1890, we have a successful National Society, and state organizations stretching from Ohio and Pennsylvania around the Atlantic and the gulf, and reaching the shores of the Pacific. If in one year and by the efforts of a few earnest spirits, thus much has been done, what, with our wide spread organization and its numerous affiliations, can be done in another twelve months by more concentrated effort and more wide spread activity. The work of the past year has been simply limited by the want of means and time to push the organization.

In relation to these state organizations, your Committee felt constrained to leave open for decision at this meeting of the Congress the terms and conditions upon which state Societies should be affiliated with and have representation in the National Society and its Congress and various meetings. The regulation of this association will be submitted in due time on the part of the Executive Council.

FINANCES.

Your Committee would ask the special attention of the Congress to the Treasurer's statement herewith annexed. Having heard this statement of account, the Congress will perceive that it was impossible for the Executive Committee, during the past year, to prosecute very extensively the work of organization. It was not possible to pay salary in full, much less was it possible to so circulate literature and publications, to visit districts asking that representative members explain the objects of the Society, to operate through the public press as extensively as was desirable, or to purchase historical volumes, or pay for historical articles as the interests of the Society in its opening years imperatively called for.

Your Executive Committee believe that measures should be adopted at this meeting of the Congress, to provide for the next year a sum not less than \$3,500.

RECOMMENDATIONS.

- I. Your Executive Committee recommend to the attention of the Society the preparation of a Charter; and strongly urge that immediate steps shall be taken to obtain it. Our unanimous opinion is that our Charter should be national, and that the Board of Managers should be authorized to discover the necessary steps to the securing of such Charter, and, when duly informed, be directed to proceed in the proper manner to have the Charter issued.
- II. We recommend that a Certificate of Membership should be prepared in accordance with the objects of the Society and the terms of the aforesaid Charter to be obtained.
- III. We believe that steps should be at once taken to issue a quarterly or monthly bulletin, giving the members of the Society information concerning its progress, and a statement of fresh matter interesting to our members.
- IV. We would respectfully direct the attention of our members to the Society badge prepared by Messrs. Caldwell & Co., and now on sale by them.
- V. We recommend that immediate steps should be taken to carry out the suggestions and recommendations of the Committee in connection with the finances of the Society.

ROBERT BONNER, Chairman,
JOHN S. McINTOSH,
GEO. McLOSKIE,
T. T. WRIGHT,
ROBT. PILLOW,
LUCIUS FRIERSON,
A. C. FLOYD,

Committee.

The foregoing part of the report was adopted without change, and while that which follows was amended in several particulars, important in effect, the bulk of the matter in both the original and amended instruments was substantially the same; and, in order to prevent needless repetition, we have published it as adopted, with an explanation given below of what changes were made.

CONSTITUTION AND BY-LAWS AS AMENDED AND ADOPTED AT PITTSBURG.

CONSTITUTION.

Article 1.

The name of this Association shall be the Scotch-Irish Society of America.

Article II.

The purposes of this Society are the preservation of Scotch-Irish history and associations, the increase and diffusion of knowledge regarding the Scotch-Irish people, the keeping alive of the characteristic qualities and sentiments of the race, the promotion of intelligent patriotism, and the development of social intercourse and fraternal feeling.

Article III.

Any person above the age of twenty-one years, who is of Scotch-Irish descent, shall be eligible to membership in this Society.

Article IV.

The officers of the Society shall be a President, Vice-President General, a Secretary and a Treasurer, with Vice-Presidents for each State, Territory and Province, and the District of Columbia.

Article V.

The President, Vice-President General, Vice-Presidents at large, Secretary and Treasurer, shall be elected by ballot at the annual sessions of the Congress. The Vice-Presidents for the States, Territories and Provinces, and the aforesaid District, shall be chosen in such manner as each Congress shall direct.

Article VI.

There shall be a National Council of the Society, composed of the officers named in Article IV.

Article VII.

During the Congress at which their terms of office begin, the National Council shall choose an Executive Committee, to consist of the President, Vice-President General, Secretary and Treasurer, and seven other members of the Society.

Article VIII.

The annual Congress of the Society shall be held at such time and place as may be determined by the Executive Committee.

Article IX.

This Constitution may be altered, amended or repealed only by a majority vote of the members of the Association present and voting at the annual Congress, or at a special meeting called for that purpose after twenty days' notice in writing to the members.

Article X.

The Executive Committe shall have authority to establish by-laws, rules and regulations for the government of the Society, subject to the revision of the annual Congress.

By-Laws.

Section I.

- 1. Any person eligible to membership may send his application to the Secretary with suitable reference and annual dues, and, upon a favorable report of the Membership Committee, shall become a member of the Society.
- 2. The annual dues up to January 1, 1891, shall be \$2.00, but thereafter shall be \$3.00, for which each member shall be entitled to the annual volume and other publications of the Society.
- 3. The payment at one time of \$100.00 shall constitute a life member, who shall be exempted from all annual dues.
- 4. The financial year of the Society shall end the 31st day of March of every year. Any member whose subscription shall remain unpaid at that date, no satisfactory explanation being given, may be dropped from the roll after thirty days' notice. Such members shall be restored upon fresh application and the payment of all sums due the Society.
- 5. The Executive Committee may, by a two-thirds vote of their number, suspend for just cause, or remove altogether any person from the roll of the Society.

Section II.

1. A majority of the members who shall have reported their arrival to the proper officer at the place of meeting, shall constitute a quorum for the transaction of the business of the Congress.

Section 111.

- 1. The President, or, in his absence, one of the national Vice-Presidents, in the order named, shall preside at all meetings; but should all these officers be absent, or from any reason be unable to act, a Chairman shall be chosen for the special occasion.
- 2. The Vice-President General shall be especially charged with the duty of extending the membership and influence of the Society, and organizing branch Societies under the direction of the Executive Committee.
- 3. The Vice-Presidents at large shall assist the Vice-President General in the discharge of his duties, and co-operate with the Secretary and Treasurer to the utmost of their ability in the fulfillment of their respective duties.
- '4. The Vice-Presidents for States, Territories and Provinces shall act as the official heads and representatives of the Society in their respective territories, and shall use their official influence in furthering its interests therein.
- 5. The Secretary shall keep an accurate roll of the members of the Society; preserve a record of all its proceedings; conduct its general correspondence; collect its funds; keep its seal and valuable papers; present at each Congress a necrological report, and see that its orders are properly carried out. His salary shall be fixed each year by the Executive Committee.
- 6. The Treasurer shall have custody of the funds of the Society; they shall be deposited in some bank to the credit of the Society, and shall be drawn thence only on the Treasurer's check for purposes of the Society. Out of these funds he shall pay such sums as may be ordered by the Congress or the Executive Committee. He shall keep a true account of receipts and expenditures, and render report of the same at each annual meeting of the Congress, when his accounts shall be audited by a committee appointed for that purpose.

Section IV.

The Executive Committee shall carefully carry out all the directions issued by the Congress; they shall have full powers in the affairs of the Society, not disposed of at the annual meeting; they shall appoint whatever committees deemed necessary; they shall, in conjunction with the Vice-Presidents for the States and Territories, and also with the Secretaries of branch organizations, industriously seek out and carefully preserve all historical materials interesting and valuable

to our Society, and, so far as ability and means will allow, spread information concerning the past achievements and present aims and condition of the Scotch-Irish race.

Section V.

- 1. Branch organizations whose objects are in harmony with those of this Society, may become and remain affiliated with the same by the annual payment of a sum equal to one dollar for each member of such branch Society.
- 2. Installments of this sum may be paid at any time to the Secretary of this Society by the proper officers of branch organizations, and a copy of the annual proceedings shall be immediately forwarded through him for every dollar so paid.
- 3. The balance of such sum shall be paid as provided for in case of the installments, not later than the first day in April of each year, the balance to be reckoned on the number of members belonging to the branch Society on the first day of the preceding March.
- 4. Every such branch organization shall, in the annual Congress of this Society, be entitled to one delegate for every five of its members.

On motion of Mr. Dickson, of Scranton, the new Constitution was taken up section by section.

No change was made in Article I.

On motion of Mr. W. O. McDowell, of Newark, N. J., the words "the increase and diffusion of knowledge concerning the Scotch-Irish race," were inserted in Article II.

On motion of Colonel John W. Echols, of Pittsburg, the word "male" was stricken out, and the words "any person" were inserted in Article III.

Rev. Mr. Logan's motion to amend Article III, by making eligible to membership any person whose children might become members under the rule, was lost.

Article IV was amended by the insertion of the words "Province" and "District of Columbia."

Article V was adopted without change.

Article VI was not amended.

Article VII was amended, on motion of Mr. McDowell, by striking out the word "expires" and inserting the word "begins."

Article IX was not amended.

Article X passed without amendment.

The By-Laws were adopted without amendment, except as to Sections II and IV.

In Section II the amount necessary for life membership was changed from fifty to one hundred dollars.

Section IV was, on motion of Mr. Montgomery, of San Francisco, amended by adding the words "Such members shall be restored on fresh application and the payment of all sums due the Society."

The report was received on motion of Colonel W. A. Herron, of Pittsburg.

'It was adopted, amended as above shown.

On motion of Dr. Robt. Pillow, of Columbia, Tenn., the Congress then adjourned, to meet at Mechanical Hall in the evening.

THURSDAY EVENING SESSION.

The Congress was called to order at eight o'clock, by President Robert Bonner.

The exercises opened with prayer by the Rev. Dr. John Hall, of New York.

The invocation was as follows:

O, God Almighty, our Heavenly Father, our Creator and Preserver, we come reverently into Thy presence in the name of Jesus, Thy well beloved Son, and we pray that for His sake the Holy Spirit may be with us. May He guide and direct us. May He enlighten the understanding of each of us. May He put a spirit of holiness into the life of each of us, and may He be a source of supplication unto each of us as we come to the throne of Heavenly peace.

Thou hast been the God of our fathers, and for all that Thou didst for them, we bless Thee and magnify Thy name, and we pray that every memory of them that comes to us may be an inspiration to earnestness, to diligence, to godliness. Help us follow them, for they followed Christ, and enable us to serve our generation by Thy will, and when Thy work is done receive us into Thy Heavenly rest.

Let Thy blessing be with this organization. Direct the officers of this organization from above. Make it of permanent use and benefit to those who are gathered together here and to those all over this land to whom we are united in sympathy, memory, and effort. Make our people a blessing in this nation. Enable us to maintain the beauty of the home, the sanctity of the Lord's day, and help us, in loyalty to Christ and to his institutions, to serve and honor Thee in Him, and at the same time to serve our generation.

Let Thy blessing be with the people in the state and city whose hospitality we enjoy.

We thank Thee for the prosperity that Thou hast given in times past. Continue this, Thy blessing, and let the prosperity be safe and honorable, and let the citizens of this city also be citizens of the Heavenly Jerusalem.

Vouchsafe Thy presence unto us in this meeting, and may we be instructed and stimulated and strengthened by the truths of history to be brought out by those who appear before this assemblage.

O, Lord, help us and forgive our sins. Aid us to do our duty well, and when we have finished our work on earth, receive us into Thy Heavenly home above.

These things we beg of Thee for Jesus sake. Amen.

President Bonner then introduced the next speaker, as follows:

Ladies and Gentlemen:—I now have the pleasure—a peculiar pleasure—in introducing Professor Perry, of Williams College,

Massachusetts, who is to speak to us on "The Scotch-Irish of New England," a subject that has been very much neglected, if not overlooked. I will relate a circumstance that has a little bearing on this point. Fifty years ago last November, I entered the Hartford Courant office as an apprentice. Two years afterward I wrote a communication and laid it on the editor's desk, signed "An Irish Protestant." When the editor saw it, he remarked, "Well, I didn't know there was such a being in existence as an Irish Protestant." That man was an accomplished writer and a graduate of Amherst College. You will not wonder then that I take peculiar pleasure in introducing Prof. Perry, who is to speak on a subject that has been so much neglected—The Scotch-Irish of New England.

Prof. Perry then addressed the meeting.

(See Part II, page 107.)

President Bonner then introduced Rev. Dr. Kelly, as follows:

Yesterday we had the pleasure of listening to one of the most eloquent and distinguished clergymen connected with the Presbyterian Church, Dr. McIntosh, of Philadelphia. We are now to have the pleasure of listening to an eloquent and distinguished Methodist clergyman from Tennessee, Dr. Kelly.

Dr. Kelly's address was on "General Sam. Houston, the Washington of Texas."

(See Part II, page 145.)

Secretary Floyd then read the announcements of business meetings, etc., after which Governor Beaver was tendered an ovation.

He responded as follows:

Ladies and Gentlemen:—I have too much regard for the proprieties of the occasion and for my Scotch-Irish training to trespass upon your time and patience at this time of night. My wife always makes go to bed before 11 o'clock. (Applause.)

The Congress then adjourned, to meet at the Monongahela House at nine o'clock the following morning.

FRIDAY MORNING.

Business meeting at the Monongaheia House.

The meeting was called to order by President Bonner.

Dr. McIntosh moved that the President appoint a list of Vice-Presidents at the evening meeting.

Carried, unanimously.

Rev. Nevin Woodside moved that the business meetings be opened with prayer.

Carried.

Dr. McIntosh moved that Mr. Bonner vacate the chair, and that it be taken by Colonel T. T. Wright.
Carried.

Dr. McIntosh moved that Mr. Bonner be made President of the Society for the ensuing year.

Enthusiastically carried by acclamation.

Rev. Dr. John Hall nominated the following gentlemen for officers during the ensuing year:

For Vice-President General. REV. DR. J. S. McIntosh.

For First Vice-President at Large JOSEPH F. JOHNSTON, of Alabama.

For Second Vice-President at Large.
T. T. Wright, Nashville, Tenn.

Vice-President at Large for British America.

HON. A. T. WOOD, of Hamilton, Ontario.

Secretary.

A. C. FLOYD, Columbia, Tenn.

Treasurer.

Lucius Frierson, Columbia, Tenn.

Mr. McDowell moved that the Secretary be instructed to cast the ballot for this list as the respective officers of the ensuing year.

Carried unanimously.

An invitation was then extended to those wishing to become life members to be enrolled, and was responded to by Mr. Alexander Montgomery, of San Francisco; President Bonner and Rev. Dr. John Hall, of New York; Colonel W. A. Herron and Dr. William C. Shaw, of Pittsburg, Pa.; Prof. Arthur L. Perry, of Williamstown, Mass.; Hon. Andrew T. Wood, of Hamilton, Ontario, Canada; Mr. A. G. Adams, of Nashville, Tenn., and Mr. J. King McLanahan, Hollidaysburg, Pa.

Quite a number of gentlemen subscribed largely for the publications of the Society, after which the Society adjourned to Mechanical Hall.

FRIDAY MORNING-MECHANICAL HALL.

The Congress was called to order at 10:30 o'clock by President Bonner.

After several selections by the Great Western Band, the

President introduced Rev. J. D. Moffatt, of Lexington, Va., who led in prayer, as follows:

O, God, we worship Thee as our Father in Heaven, and come together to thank Thee for all that Thou hast done for us and our We thank Thee that Thou hast revealed Thyself to us as the object of worship, and that Thou hast called forth the service of Thy people at all times, and through that service made further revelation of Thyself to the world. We recognize that Thou hast given nations great privileges; that Thou hast given them work to do and aided them in the accomplishment of that work. We thank Thee for all that Thou has done for the children of men through the work of the children of Abraham; for all that Thou hast done, and the service Thou hast rendered to the world and to the laborers of the Scotch-Irish race, and for the character which was developed in them by Thy Providence; and we pray, that as we remember the achievements of the past, we may remember Thy blessings in the past, and earnestly seek the continuance of Thy favor in the future. Thy grace be sufficient for all our needs, and all the events through which we must henceforth pass. We beseech Thee, continue in this people their loyalty to Thee and to the truth which Thou hast revealed to them, and enable them to consecrate their powers and perseverance to the cause of our Lord and Savior, Jesus Christ. through this people all the nations of the earth may be blessed. Let Thy blessing rest upon all here to day, and especially upon those who are to speak to us, that their lessons may be profitable, and we may go further in thanking Thee for all Thou hast done for us and our fathers, and for keeping them within Thy fold and delivering all from any selfishness, and enabling them, by their personal devotions, to accomplish individually, and through this great organization, all that has been achieved by them; especially, let Thy blessing rest upon all our government officers, the government itself, and all free institutions, and upon our fellow men, that they may be enabled to do the great work which has been thrust upon them by Thy Providence. We ask these things in the name of Jesus Christ, or Lord, Amen.

President Bonner then introduced the Hon. John Dalzell, as follows:

Ladies and Gentlemen:—I have the great pleasure of now introducing to you a gentleman who really needs no introduction to a

Pittsburg audience—the Hon. John Dalzell—who will speak to us on the Scotch-Irish of Western Pennsylvania.

Mr. Dalzell then addressed the Congress.

(See Part II, page 175.)

President Bonner then introduced Hon. W. E. Robinson, of Brooklyn, as follows:

Ladies and Gentlemen:—I now take great pleasure in introducing to you the Hon. W. E. Robinson as an example of what a Scotch-Irishman can accomplish in this country. For several terms he was a distinguished member of the United States Congress, and, forty-five years ago, as the Washington correspondent of the New York' Tribune, he made a name for himself greater than that of any correspondent of his time. Many of you are yet familiar with the bright and entertaining letters that appeared under the signature of "Richelieu," and which afterward gave him the name of "Richelieu Robinson." (Applause.)

Mr. Robinson then delivered an address on the "Prestons of America."

(See Part II, page 223.)

Dr. McIntosh then made several announcements of meetings, etc., to be held in the afternoon, and also read the following messages:

"COLUMBIA, TENN., May 28, 1890.

TO THE SCOTCH-IRISH SOCIETY OF AMERICA:

The citizens of Columbia, Tenn., the birth-place of the Scotch-Irish Congress, send cordial greetings to the Ulster-American race, and their great monument, the city of Pittsburg.

H. L. HENLEY,

Now, that message from Columbia, Tenn., stirs my heart. It expresses, with characteristic clearness, the hearty congratulations of that prosperous little city in the heart of Tennessee, and that message

deserves from this Scotch-Irish Society a hearty response, and those who send it have to-day the best wishes, of this Society for their continued advancement.

Another message from Charlotte, N. C. Now, we all know what Charlotte is in the history of America, so far as Scotch-Irish devotion to liberty and law is concerned. There comes this message:

"CHARLOTTE, N. C., May 29, 1890.

A. C. FLOYD,

Secretary Scotch-Irish Society,

PITTSBURG.

The Scotch-Irish Society of North Carolina extends congratulations to the Pittsburg of to-day, as the colony of North Carolina sent aid and sympathy in 1755 and 1758.

GEORGE W. GRAHAM,

President."

Then comes this:

"CHARLOTTE, N. C., May 29, 1890.

SECRETARY SCOTCH-IRISH CONGRESS.

Pittsburg, Pa.

Charlotte, the hornets' nest of the Revolution and home of Scotch-Irish settlers, sends warmest greetings, and invites the Congress to meet here May 20, 1891, and witness the unveiling of the monument to the signers of the Mecklenburg Declaration of Independence of May 20, 1775.

F. B. McDONALD,

Mayor."

Here is one from the Golden State:

"MR. ALEXANDER MONTGOMERY,

Care of A. C. FLOYD,

Secretary Scotch-Irish Congress,

PITTSBURG, PA.

The members of the Scotch-Irish Society of California request you, its President, to tender their greetings and cordial congratulations to the Scotch-Irish Congress assembled at Pittsburg, and indulge the hope that the next Congress will convene at San Francisco.

THOMAS WHITE,

Secretary Pro Tem."

I take pleasure in reading this from one whom you all know:

"RICHMOND, VA., May 28, 1890.

To A. C. FLOYD, Esq.,

Secretary Scotch-Irish Congress,

PITTSBURG, PA DEAR SIR:

In the name of the Virginia Scotch-Irish Society, I congratulate the Second Scotch-Irish Congress upon its assured success. Regretting my enforced absence, I am,

Yours, etc.,

WM. WIRT HENRY.

Prest. Va. S. I. Society.

The greetings were received and placed upon the minutes.

The convention then took a recess until 3 P. M.

AFTERNOON.

Business meeting at the Monongahela House.

The house was called to order at 3 p. m. by President Bonner.

Judge Dougherty, of Boston, offered the following resolution:

That there may be no apprehension as to the purpose of this Society, we hereby declare that we are not organized in antagonism to any class of the Irish or Scotch races, from whatever source they may derive their origin.

Judge Dougherty explained that the object of the Society was often misunderstood. Outsiders had an idea that the members were opposed to the Catholic religion. The Scotch thought it was aimed at them, and the pure Irish believed it was intended to oppose their associations. The speaker wished to impress upon the minds of the people that the Society was non-partisan and non-sectarian.

Dr. Hall, of New York, made the most telling address of the debate. He said that to pass such a resolution was to place themselves on the defensive. If the Society assumed such a position, they would virtually lay themselves open to conviction if a question would arise. The Constitution of the Society states that it is non-sectarian, and that was sufficient. The Presbyterians of Ireland were the best friends the Catholics ever had. The Catholics of Ireland know this, and were always friendly with the Presbyterians. It was needless to pass such a resolution, as it would open up an endless controversy.

Dr. Woodside, of Pittsburg, favored the passage of the resolution, as he thought many people did not understand the position of the Society.

Dr. Haas, of Canada, moved that the motion be laid on the table, giving as his reasons that the point in dispute in Canada was not between the Scotch-Irish and the Irish, but between the Scotch-Irish and the French races.

Dr. McIntosh, of Philadelphia, said the Hibernian Society was of Scotch-Irish origin, although it has since become the society of the Irish in America. He explained that the position occupied by the Society was fully understood by the race societies of America. The motion to lay on the table was seconded by him, and was unanimously carried when a vote was demanded.

Dr. D. C. Kelly submitted the following greeting for approval of the Society, to be sent to the Sons of the American Revolution, which met in New York that day

Sons of the American Revolution:

The Scotch-Irish Society of America, in annual session at Pittsburg, Pa., sends greeting.

In large part we have a common ancestry. Our motto, Liberty and Law, runs parallel with yours. We will join you in every laudable effort to give this honor to the world.

Dr. McIntosh seconded the motion to adopt the resolution, which was carried.

The President appointed the following Vice-Presidents for the ensuing year:

Vice-Presidents of States and Territories.

New York-Rev. Dr. John Hall, New York.

Pennsylvania—Colonel A. K. McClure, Philadelphia.

Ohio-MR. MATTHEW ADDY, Cincinnati,

Illinois-Judge John M. Scott, Bloomington.

Virginia-Hon. Wm. WIRT HENRY, Richmond.

North Carolina-Hon. S. B. ALEXANDER, Charlotte.

Louisiana—Hon. WILLIAM PRESTON JOHNSTON, New Orleans.

Tennessee—Mr. A. G. Adams, Nashville.

Kentucky-Dr. Hervey McDowell.

Canada—Hon. A. T. Wood, Hamilton, Ontario.

California-MR. ALEXANDER MONTGOMERY, San Francisco.

Georgia-Hon. Campbell Wallace, Atlanta.

Massachussets-Prof. A. L. Perry, Williamstown.

Connecticut—Hon. D. S. Calhoun, Hartford.

Mississippi—Rt. Rev. Hugh Miller Thompson, Jackson.

New Hampshire—Hon. J. W. Patterson, Concord.

New Jersey-Mr. Thomas W. McCartee, Newark.*

The Executive Committee elected by the Council were:

Dr. Robert Pillow, of Columbia, Tenn.

REV. DR. DINSMORE, of Bloomington, Ill.

COLONEL WM. JOHNSTON, of Charlotte, N. C.

COLONEL JOHN W. ECHOLS, of Pittsburg, Pa.

COLONEL T. T. WRIGHT, of Nashville, Tenn.

PROF. GEORGE McLoskie, of Princeton, N. J.

MR. ALEXANDER MONTGOMERY, of San Francisco, Cal.

The President, Vice-President General, Secretary and Treasurer, are ex officio members of the committee.

The committees appointed are:

Membership Committee.

President Bonner, Sec

ONNER, SECRETARY FLOYD,
COLONEL T. T. WRIGHT.

*Appointments will be made for other states as suitable persons for Vice-Presidents are recommended.

Publication Committee.

PRESIDENT BONNER, DR. McIntosh,

SECRETARY FLOYD, Mr. Frierson.

Mr. A. G. Adams was made an auditing committee of one.

A notice was given that an effort would be made to amend the Constitution, and establish an associate membership to be composed of the wives and husbands of Scotch-Irish descendants.

The Executive Committee met at the conclusion of the meeting, and transacted routine business. The remainder of the afternoon was spent in social intercourse.

FRIDAY EVENING SESSION.

The convention met at 7:30 p.m. After song service and prayer by the Rev. Dr. Cowan, the President introduced Rev. Dr. J. II. Bryson, of Alabama, who spoke as follows:

Mr. President, Gentlemen of the Congress, Ladies and Gentlemen:—
It gives me great pleasure to have the privilege of speaking for a single moment on this great occasion, and as my time is limited, and others are to follow me, I can only refer, as it were in outline, to two or three things that I think advisable to do in our Congress. I don't think that as a Congress we realize even yet the profound interests that are involved in the association of which we form a part. There is yet to be written for the American people—and when I say for the American people, I do not limit it to this country—but there is yet to be written for the American people a history that will thrill this world with its wonders, and wondrous thought at its grand and great conceptions, and it will lay bare the foundations of civil and religious liberty, and when I make this statement, I refer to the people we here represent as having, to a very large extent, made broad the

foundation upon which this great fabric has been constitutionally constructed.

It has been truly said from this platform that we have had too much to do to take time to write the history of our own achievements. But it is high time that we should gather the elements as years roll on, whereby the historian of future years may give to the world the secret of the great principles upon which this wonderful government has been fabricated. Let me say here that the distinguishing thought that belongs to the Scotch-Irish race can be presented in two great lines of conception, and first with reference to civil government. The Scotch-Irish race is a people that have the strongest, that have the truest, that have the grandest conception of civil liberty that the human race was ever blessed with. (Applause.)

And now, we may well ask why it is that these people have given birth to such a thought as this. It is because of antecedent history, where God has molded a people and prepared them to do for the world what none but God's providence could prepare a people to do. It was by reason of that long series of struggles through which our people were compelled to go when they came first to the American borders that they were taught and realized the infinite value of freedom.

These people came one, then another, then another, across to the Western World, little realizing or dreaming of the tremendous issues that lay before them in the future. Here they came to mark out this great continent into colonies. The series of colonies laid out by that people formed the base upon which rests our great government of to-day; and when the English government was forced in the great struggle to acknowledge the independence of these colonies, they acknowledged them separately, one by one, and then was presented to the world the grand spectacle of the basis upon which this mighty government was to be constructed. This wonderful race is that which won for this country its constitutional freedom. Not the misconceptions of freedom which we sometimes see and hear in the unbounded enthusiasm of some people, but freedom according to law. Freedom founded on principle and right. This was the freedom which the Scotch-Irish of America demanded for the New World and for the new government after it was brought into existence. (Applause.) After all these achievements came the federation of the colonies and the struggle for liberty. They were then brought face to face with the grandest and greatest problem that ever faced humanity. They had won their battles, and stood with their principles

in their hands with the question staring them in the face, how shall they move forward among the nations of the earth? As a nation, as a people, as a power, how should they command the respect of the whole world in the victory which they had won?

Then, sir, there came the Constitution of the United States, the grandest conception of free government the world ever saw, and there they again formed into constitutional law in a few short paragraphs or statements, and in that document was laid the foundation of the greatest and most powerful government our race has ever seen or known. (Applause.)

Now, we come to the most marvelous portion of human history. There are but two nations in the history of humanity that have moved in their existence and taken their place in story and in song with a written constitution and law at their beginning. One was at Mount Sinai and the other was in the city of Philadelphia, when they gave to the world the declaration of the principles of civil liberty, and floated the banner of freedom to the breezes over the dome of Independence Hall. All Europe stood amazed at the grand and gorgeous spectacle, but all Europe voiced but one sentiment, the American Union will go down; it can not survive. It did not go down, and, by the grace of God, it will never go down. (Applause.)

It stood in the past and expanded, and expanded, and expanded until it commanded the admiration of the entire world, and yet years rolled on, and again she was confronted with a question upon which for the moment the bonds that bound our states into one grand Union were broken, and a conflict confronted her at which humanity stood aghast. Yet she faced the battle, won a victory, and emerged from the smoke of battle to shine as a nation grander and greater than she ever was before. (Applause.) Why is this? What is the reason of it? Because those principles are founded upon justice and right.

I wish that time would permit me to go on and develop the thoughts that are suggested by my theme, but there is one thought I can not allow to pass without giving to it a brief expression. It is one that owes its origin and its development to the Scotch-Irish of America. It is the greatest and grandest of them all. It is the pulling apart of the church and state. (Applause.) It is the greatest and grandest thought the world has ever seen or known. In every nation and in every age that preceded us, the church and state were united, but it remained for the Scotch-Irish of America to say that they should be separated from one another. (Applause.)

But I am trespassing on your time. In conclusion, let me say

to you: Teach your children to love the blood that runs in their veins. Teach them to love its history; to love its people. Give to them the advice of the father to his son who was departing from his home: "My son, to bear an honored name, be true to your God, be true to yourself, and true to the ancestral blood that runs through all your veins." Who can conceive of a man going down with that thought running in his heart? Let this thought be imbued in every heart, and the influence of our people will be felt to the end of time. May God bless this Congress and all its efforts to do good, to make men true to our history, to our country, true to all that is just and right. (Prolonged applause.)

Colonel Capers, of South Carolina, was then introduced and spoke as the representative of the Huguenots. Unfortunately he did not furnish his manuscript to the reporter, and it is omitted.

Mr. William W. Doherty, of Boston, Mass., also delivered a brief address; but a heavy rain so interfered with its delivery that he asks that it be omitted.

Prof. Geo. McLoskie, of Princeton College, was then introduced, and spoke in substance as follows:

The Scotch-Irish race was, as the name suggested, of a hybrid character; and, as with all hybrids, sometimes the one side, sometimes the other side predominated. Thus we have Scottish Scotch-Irish and Celtic Scotch-Irish. The prepotency of the Celtic element often manifests itself in a tendency to blunder [of which tendency a number of illustrations were given from personal experience]. This tendency, though sometimes unpleasant, is often a means of improvement, as it drives us into predicaments from which we can extricate ourselves only by doing something heroic. This complex character is shown by our Society's device, where the legend "Liberty and Law," to which we have always been faithful, surrounds the bleeding hand of the O'Neills.

"'Tis the red hand of Ulster, Insult it who dare!"

This reminds us that our Celtic impetuosity, supported by Scottish tenacity of purpose and fidelity to what is right, have made us

what we are, and teaches us to love liberty all the more because we have paid heavily for its acquisition.

Colonel Johnson, of Charlotte, N. C., was then introduced, and spoke as follows:

I am sorry that I am not in condition to appear before you this evening. I come from the city which is named after the Princess of Charlotte, the wife of George the Third, and the province after the Princess of Mecklenburg.

It was that province that gave to the world the first Declaration of Independence, and let me say in the beginning that I am glad to be here. I am at a loss to know where all the Scotch-Irish came from to North Carolina. Some of them came originally to Charleston with the Huguenots; others came through the port of Wilmington, and others through Norfolk, Virginia. A large portion of Scotch of Mecklenburg county—and they have framed its history and formed its government, and gave character, independence and importance to it—a large portion of them came through Pennsylvania from Scotland, and some from Ireland. My ancestors came there in the earliest days of the settlement, and they, as well as their descendants, have been as true Scotch-Irishmen as you will find in all the world. They have always retained the characteristics of the true Scotch-Irish race.

It was through the efforts of that people that the county of Mecklenburg was enabled to give to the world a declaration of its independence from British rule. And in that very declaration, written one year and six weeks before the declaration which came from the pen of Thomas Jefferson, many of the same words were made use of that afterward appeared in the document upon which the liberties of the American people are founded. The existence of such a paper had been denied by Jefferson, but not until forty-five years after it was given to the country.

The history of North Carolina is the history of a human race struggling for liberty; and the history of the State of North Carolina is itself the history of the Scotch-Irish race in that section of the Union.

I regret that the storm will prevent my being heard, and it is one of the things I never battle against, so, thanking you for your forbearance, I will say, good night. Applause.)

Dr. Kelly was then introduced, and said:

Before proceeding, I wish to read to you this invitation; then, in a very few moments, I will be able to let you all loose.

[Dr. Kelly then read an invitation asking the delegates to attend the celebration of the anniversary of the birthday of Davy Crockett, to be held in Lawrenceburg, Tenn., on August 19th.—See among Letters and Telegrams.]

There are a class of people in this world who always say, what good is going to come out of all this. I am here to say that if but two things have happened since this Congress was organized, it is enough to justify ten times the trouble that has been taken to bring this body together.

I wonder if the Press Dispatch of to-day got the peroration of Pittsburg's representative in Congress, whose words will ring from one end of this world to the other, and make the heart beat with joy in the bosom of every Scotch-Irishman in the land. He said that the Scotch-Irishman, on either side of the recent conflict, did what they believed to be right, and spoke the words of historic truth when he said we love each other none the less to-day; and he spoke a fact, true of every man through whose veins Scotch-Irish blood takes its course to-night, when he said the Scotch-Irishman of the North and South are to-day standing face to face with each other, with their hands grasping each other in the clasp of fraternal love, and that they will ever stand loyal to their country, true to their Constitution, their kinsman and their God. (Applause.)

One other fact: Last winter, in New York, I saw a notice published beforehand of certain speeches that were to be made on the race problem of the South. I was satisfied that New Yorkers did not know much about the race question. I concluded that I would go around and hear what they had to say. They had been talking a little while, when Dr. Hall was called upon. One might suppose that he knew less than a New Yorker, but it so happened that he had traveled through Tennessee, had been to Columbia and looked into the faces of the Scotch-Irish people, and when he arose before that great audience, and with the commanding voice which few other men of America are blessed with, said: "I have been among these people. I They are the same God loving, God have looked into their faces. They are seeking from the Bible to know fearing people that we are. their duties, as we are. They are doing what they can to help bring these people to God and salvation; and you may rest assured that, in the end, they will succeed, and all will be right." (Applause.) Tonight, I echo the words that were born in my heart on that memorable occasion-"God bless John Hall and the Scotch-Irish Congress."

That is what the Scotch-Irish are doing to bring the interests and the people of this country together. Making the men of this country know each other, and making the people of all other countries know who and what constitutes American citizenship. I speak for a people who love and trust the colored citizens of this country, and who will continue to love and trust them in the years to come. (Applause.)

To the Scotch-Irish of the South is due the honor of framing the first declaration of American independence. I say this with pride, for every ounce of blood that runs in my veins is that of a Scotch-Irishman, and a Methodist Scotch-Irishman at that-a rare being in the North, but quite a common thing in the South. The Scotch-Irish of to-day are falling into Methodism, and Methodism is getting into the Scotch-Irish. As an evidence of this, I need but point to the efforts at revision of the old Westminister confession of faith made at the Saratoga General Assembly. The Scotch-Irish were the first to ratify the separation of the church from the state, and it was they who redeemed from the wilderness and the redskins the great inland territory of this country and the Pacific coast, making it, instead of a nation, the nation of the earth. It was the Scotch-Irish blood that coursed through the veins of the man with whom I rode for four years, that gave to us the greatest cavalry leaders of this or any other nation.

Through the veins of Stonewall Jackson flowed this same rich blood. The blood that gave courage to Ulysses S. Grant had its source in the same fountain. And when the heart of Abraham Lincoln ceased to beat, the blood of a Scotch-Irishman ceased to flow. (Applause.)

After the announcements by Colonel Echols, the convention adjourned to meet at 9:30 Saturday morning.

SATURDAY MORNING.

The following description of the President's visit and reception is clipped from the Pittsburg Dispatch:

President Harrison paid a short visit to Pittsburg and the Scotch-

Irish Congress yesterday morning, remaining in this city a little over three hours, and continuing then to Washington.

The Presidential party arrived from Cleveland at 6:45 A. M. by the Cleveland and Pittsburg Railroad. They occupied President Roberts's private car.

The President was met at the Union depot by the Local Reception Committee, consisting of Mayor Gourley, Chairmen Holliday and Ford, of Councils; Colonel Echols, Messrs. Samson, Pitcairn, McCreery, and Hamilton. Captain Unterbaum was present with thirty police officers, and the military escort consisted of Company G, Eighteenth Regiment, Captain Penney, and Company A, Fourteenth Regiment, Captain Smith. A large crowd was in the depot, which cheered President Harrison when he alighted from the car. He was accompanied by Secretaries Windom and Rusk, Postmaster-General Wanamaker, and Private Secretary Halford.

BREAKFAST AT THE HOTEL.

The procession to the Monongahela House was led by the police squad. Then followed the Great Western Band and Company G. The President and Mayor Gourley rode together in an open carriage, and were followed by Company A. Then came Secretary Windom and Postmaster-General Wanamaker in one open carriage, Secretary Rusk and Mr. Halford in another. The members of the local Committee occupied covered carriages. At the hotel breakfast was served in a private dining-room.

At 8:45 the party proceeded to Mechanical Hall in the same order as that observed in moving from the depot. The route was by Smithfield street, Fifth avenue, Liberty avenue, and Duquesne way. A great many people were on the streets. The windows were crowded and many people waved handkerchiefs. President Harrison often lifted his silk hat.

THE PRESIDENT'S RECEPTION.

Probably 4,000 people assembled at Mechanical Hall. The President reached there a little before 9 o'clock. Many ladies were out. The President and the Cabinet members, with the officers of the Scoth-Irish Society and the members of the local Reception Committee, stood upon the stage. The people were then given a chance to shake hands with the President. The line went up the south steps to the platform and left it by the north steps. Many of those who passed were introduced to the President by Mayor Gourley or Colonel

Echols. Probably 2,000 people shook hands with the President in about thirty minutes. The band played while the handshaking was going on. Not more than half of those present passed over the platform.

When the line had passed, President Bonner, of the Society, explained that the President must leave for his train, President Harrison stepped to the front of the stage and bowed. As he passed out he was given three cheers. His train left the Union depot at 10 o'clock.

Immediately after the reception and departure of President Harrison, President Bonner introduced Governor James E. Campbell of Ohio, who spoke on the "Scotch-Irish of Ohio."

(See Part II, page 192.)

President Bonner then introduced Prof. II. A. White, of Lexington, Va., who delivered an address on "Washington and Lee, the Scotch-Irish university of the South."

(See Part II, page 223.)

The Congress then adjourned to meet at 7:30 p. m.

SATURDAY EVENING SESSION.

The Congress was called to order by President Bonner. After a service of song and prayer by Rev. Nevin Woodside, President Bonner introduced Rev. Dr. John Hall, as follows:

One day, when Dr. Hall was walking along the street, near his residence, he met a little girl, and, in his kindly way, he asked her if she knew his name. She replied, "No, I don't know your name; but you are the gentleman who preaches in Dr Hall's church." I now have the pleasure of introducing that gentleman to you. It is hardly

necessary for me to say that he is known and loved wherever the Psalms of David are sung. His subject is "The Ulster of To-day."

Dr. Hall then addressed the Congress.

(See Part II, page 256.)

"After Dr. Hall had been speaking for about three-quarters of an hour, he turned to Mr. Bonner and said: "Mr. President, I am afraid I am occupying too much time." Mr. Bonner, seeing that the audience was delighted with the speaker, called out, "Go on, go on," when the Doctor, resuming his remarks, said: "Our President says 'go on.' If you knew him as well as I do, you would know that when he says go on' you would have to do so."

Rev. Stuart Acheson, of Toronto, was then presented to the Congress and said

I regret that Dr. Wood left for home and is unable to appear before you to-night. He is a gentleman accustomed to public speaking, and his remarks would be far more entertaining and instructive, I assure you, than any that I might make; but, in his absence, it devolves upon me to communicate to you the good will of the Scotch-Irish people of Canada. I have listened with a great deal of pleasure to the addresses of the representatives here to-night from the North and South, the East and West, and I have been very much pleased to listen to the words of men from every state in this Union which I know will tend, in this great gathering, to fuse into one the people of this great Republic. But I am very much gratified to know that this gathering is not limited in its scope to the United States, but also reaches away to the north and takes in the people under the British flag. The very region which we occupy beyond the Canadian line, demands of our people that they be possessed of and display industry, energy, perseverance and enterprise, that they may develop their country, hew down her forests, open her mines, building her railroads, which are fast extending from the Atlantic to the Pacific, and it is needless of me to say that that requirement has not been wanting, but has been displayed on every hand by the Scotch-Irish people of that great Dominion, who have ever been first and foremost in every move made in the direction of progress by our people. We, of the Dominion of Canada, have had to go through our trials, just as the people of this great Republic did, to lay the foundation upon which to erect the

structure of civil and religious liberty. We, who are in Canada, had also to make what we call a responsible government. There was a period in the history of Canada when we seemed to feel the iron grasp of tyrants from beyond the sea, and among the people who are strug-Yet we claim, to-day, to be among the gling for a free government. the freest nations under the heavens. It may surprise you to know that the Canadian people extend to the people of this great Republic the hand of fellowship, and ask for union, in a commercial point of view, as we extend to the people across the sea. We are free to make our own laws; and we don't pay a single tax, except that we pay fifty thousand dollars to the keeping up of what we call a mere figure-head -the governor of the great Dominion. We, of the Dominion, wished to look into the school systems of the world, and adopt for ourselves that which we thought the most successful; and, after a thorough investigation and somewhat extended consideration, we adopted the Ulster system; and, to-day, that is the system which we look upon as the most successful on the face of the earth.

As my time is somewhat limited, and I am unprepared to address you as I would wish, I can only convey to you the good will of the Scotch-Irish people of Canada, and express to you their hope that, at no distant date, you may gather in convention in the beautiful city of Toronto. When you do, we will extend to you a royal and hearty welcome.

President Bonner then introduced Prof. Byron W. King, who recited an original poem, entitled "The Harp of Tom Moore." The harp once owned by the poet Moore, was displayed and excited much interest. It is now the property of George W. Childs, of the Philadelphia Ledger, and was loaned by him for this occasion. Prof. King recited his poem in admirable manner, and received hearty applause. The following is the poem:

THE HARP OF TOM MOORE.

A voice from the Island of Erin,
From the gloom of the deep-shrouded years,
Has stirred up the world's burning heart throbs,
And the fount of a nation's quick tears.
A voice that has trembled and echoed,
From the center to furthermost shore,
And still lingers on lips of the Irish,
'T is the voice of the harp of Tom Moore.

True, the voice of the singer is silent,
And the hand of the singer is dust,
But the thoughts and emotions they wakened,
Still throb in our bosoms, we trust.
The sweet songs of home and of country,
The world is repeating them o'cr,
And we hold as a trust that is sacred,
Each strain from the harp of Tom Moore.

Beneath the deep night of oppression,
When the people bowed low in their shame,
By the strength of power down trodden,
When of freedom they knew but the name,
When the tempest hung darkly o'er Erin,
And the heart of the nation was sore,
Then a bard tuned his harp to her sorrow,
And that harp was the harp of Tom Moore.

The world then caught up the story,
The story of Erin's deep wrong,
And Columbia's millions of freemen,
All sang in the Irish bard's song.
And flung on the swift winds of heaven,
It has reached to earth's farthest shore:
This woe of the sad land of Erin,
From the song and the harp of Tom Moore.

More eloquent still than the precepts

That have fallen from orator's tongue,
Are these sweet and melodious numbers

That the wide world has murmured and sung;
For he sang of his people and country,
Of the wrong and the sorrow they bore,
And his name is enshrined there forever,
The name of this poet, Tom Moore.

O, harp that has outlived the master,
Whose warm hand thy strings has o'er swept;
If only once more he could waken
The strains that within thee have slept;
If only his dead lips could murmur
Those heart-stirring numbers once more,
How our souls would thrill high with rapture,
At the harp and the voice of Tom Moore.

Here's a health to the fair Isle of Erin,
From Columbia over the sea;
And soon may the bright sky of Heaven
Look down upon Ireland free.

And here's to the bard of the nation,

Be his memory green evermore,

For naught has done more for her freedom

Than the songs from the harp of Tom Moore.

Prof. McLoskie then read a telegram from Wallace Bruce, United States Consul at Edinburg:

"United States Consulate, York Buildings, Edinburg, May 17, 1890.

HON. T. T. WRIGHT:

I sincerely regret that I can not be with you at the Scotch-Irish Congress, May 29th, in Pittsburg. I feel like sending you a haggis, a bag-pipe, and a real Highland piper. If there were a phonograph at hand I would forward you a musical transcript of 'The Campbells are coming,' and 'Scots wha hae wi' Wallace bled.'

A few years ago, it was a far cry to Loch Awe; to-day it is only a minute's whisper from Edinburg to Pittsburg.

Hearty greetings and best wishes.

Sincerely,

WALLACE BRUCE."

I have another message to read which will please you all:

"BELFAST, IRELAND, May 29, 1890.

THOS. T. WRIGHT,

Scotch-Irish Society of America,

PITTSBURG, PA.

Hearty congratulations from mayor and citizens of Belfast."

I now desire to offer the following resolution for adoption by this Convention:

Resolved, That the thanks of the Scotch-Irish Congress be respectfully and cordially tendered:

- 1. To the President of the United States and the members of his Cabinet, who have honored us by their presence.
- 2. To Governors Beaver and Campbell for their presence and valuable addresses.
- 3. To the Honorable the Mayor and citizens of Pittsburg for providing sumptuously for our accommodation and comfort.
- 4. To Colonel Norman M. Smith and Colonel P. D. Perchman, of the Eighteenth Regiment, and Captains Perry and Smith and their

Companies, and Captain Hunt, of Battery B, and his orderlies; also to J. O. Brown, Chief of the Department of Public Safety, for the services rendered by that department in connection with the reception of the President and friends, and to Robert Pitcairn for invaluable services rendered in the matter of special trains, etc.

- 5. To Colonel Wm. A. Herron, Colonel John W. Echols, Rev. I. N. Hays, D.D., Rev. Geo. W. Chalfant, Rev. E. R. Donehoo, J. McF. Carpenter, and S. Hamilton, Chairman of the Local Citizens' Committee.
- 6. To the members of the Press for full and accurate reports of the speeches and proceedings of our Congress.
 - 7. To Geo. W. Childs for the use of the harp of Tom Moore.
- 8. To the people of Charlotte, N. C., and of San Francisco, California, for their cordial invitations to hold our next Congress in their respective cities.
- 9. That we gratefully acknowledge the fraternal greetings of the Mayor and citizens of Belfast, and request Dr. John Hall to convey the expressions of our undying sympathy and love to our Scotch-Irish brethren of the old country. And finally we can not separate without humbly and reverently recording our thanks to Almighty God, in whom we all trust, as the author of our blessings for happy reunions and friendships of members of the Scotch-Irish race, and for his great goodness in providing for us a home in this land of civil and religious liberty.

Rev. Dr. Bryson, in seconding the adoption of the resolutions, said:

Now, my friends, as we come to the close of these our services, there begins to close around the heart the tenderest feelings of our lives. It is that feeling that comes to all true friends when they are about to part. It is with pride, as well as pleasure, that I ask this Congress by a unanimous vote to adopt the resolutions which have been offered, extending thanks to one and all who have contributed to the success of this Congress. I come from the South, and gladly do I mingle the voice of the Southern people with those of the North in asking that this Congress so successful in every detail should come to such a fitting close. I come from the State of Alabama, and I don't know whether I ought to say very loudly what I might say otherwise, but I wish to bear the news to this Convention that we are moving rapidly in that country, and I don't expect to see many idle days spent by the people of the Southern states in the

years that are before us. To the young men of the North and the East, we extend a cordial invitation to come to the land where fortunes await eyes of enterprise and arms of industry. Come to the State of Alabama, which stands first and only among the rising Southern states to-day, and we will guarantee you a greeting that will inspire you to the noblest ends. We will guarantee to you an opening which, if followed by perseverance and untiring energy, will lead to wealth and prosperity. You will find in that land that we have open hearts and welcome homes, and once within our bounds you will never have cause to desire your return to the Northern states. In conclusion, let me ask, on behalf of the Southern states, that the resolutions be adopted unanimously by this Convention.

General Ekin:

I hope, in order that we have an opportunity of voting on the resolutions, and that all may participate in this final act of our Congress, they be adopted by a rising vote.

The resolutions were then unanimously adopted.

Dr. Hays:

Mr. Chairman, Ladies and Gentlemen of the Scotch-Irish Congress: Allow me to say, on behalf of those who are mentioned in those resolutions, that they are appreciated with keenness and accepted with thanks, although we feel that we have done but little to deserve what has been said. Our only regret is that we did not have more opportunity to show you the wonders of our country, the marvels of our city, and the happiness that surrounds us since you have been with us. The favor is all on the other side. We thank you for your presence in our midst. We thank you for your kindly words and greetings. I can truthfully say that I have never heard wiser words more timely spoken than those which have been uttered in this Congress. These words have stirred our patriotism. They have rung in our ears and awakened warm feelings in our hearts. They have kindled anew our love for and our devotion to our country. Our affections have flowed together, and hearts have touched hearts. Hands have clasped hands. We feel again that we are

> "Brothers and friends, Friends and brothers all."

Indeed, my friends, there are some things about this Convention that have made wonderful impressions upon my mind. All the prayers that have been uttered, all the songs that have been sung, all the papers that have been read, and all the words that have been spoken, will each have made upon our memories and our minds impressions never to be blotted out. God, our Father, has been with us from the beginning to the end of this Congress. Unity has prevailed on every hand. I have been struck by the absence of sectional feeling, partisan expressions, and denominational references. True, we have held up the Scotch-Irishman to the gaze of an admiring world. yet we have not spoken an unkind word of any other people. (Applause.) The example set by this Congress will be emulated by men of every creed and every clime. Our labors from the beginning to the end will tend to bind our country together closer than ever in the bonds of friendship and love, with a common manhood and womanhood assembled under one flag, knowing no North, no South, no East. no West, but one grand country, dedicated to God and to his glory. (Applause.) Let us all grasp each other by the hand, uniting the North with the South, and the East with the West, and, as we look into each other's faces, declare ourselves forever for all that is good. for all that is true, honorable, and noble in the glorious heritage left us by our fathers, and for our glorious land, bearing as it does the impress of the King of Kings. (Prolonged applause.)

Mr. Bryson, representing the Southern states, then advanced to the center of the stage and clasped the hand of Colonel Herron, as the representative of the North, while the band played "Auld Lang Syne," and the audience cheered to the echo.

The Congress thus came to a close.

OFFICERS OF THE SCOTCH-IRISH SOCIETY OF AMERICA.

President.

ROBERT BONNER, New York City.

Vice-President General

REV. J. S. McIntosn, D.D., Philadelphia, Pa.

First Vice-President at Large.

J. F. JOHNSTON, Birmingham, Ala.

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Secretary.

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Pennsylvania—Colonel A. K. McClure, Philadelphia.

New Jersey-Mr. Thomas N McCarter, Newark.

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Georgia-Hon. CAMPBELL WALLACE, Atlanta.

Mississippi-Rt. Rev. Hugh Miller Thompson, Jackson.

Louisiana-Hon. Wm. Preston Johnston, New Orleans.

Tennessee-Mr. A. G. Adams, Nashville.

Kentucky-Dr. Hervey McDowell, Cynthiana.

Ontario, Canada—Hon. A. T. Wood, Hamilton.

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REV. DR. JOHN S. McIntosh, Vice-President General, Philadelphia.

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DR. WILLIAM C. SHAW, Pittsburg, Pa.

MR. J. KING McLANAHAN, Hollidaysburg, Pa.

MR. A. G. ADAMS, Nashville, Tenn.

6



REPORT OF THE TREASURER.

Lucius Frierson, Treasurer, in Account with Scotch-Irish Society.

To eash received of A. C. Floyd, Secretary, on account of special contributions			
Mr. Robt. Bonner, of New York	00		
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Amount from annual dues			
Amount on overpaid dues. 59			
Amount on overpaid dies			
Amount on sale of books	O+	\$1,463	17
Credits.		4,1,10,	••
By amount paid Robert Clarke & Co\$450	00		
By amount paid Caldwell & Co			
By amount paid A. C. Floyd, Secretary 554	30		
By amount paid general expense bills			
		\$1,458	66
To balance in hands of treasurer		\$4	51
Respectfully submitted.			
LUCIUS FRII	ERS	ON,	
	Tre	usurer.	

In addition to his written report, the treasurer stated orally to the Society, that, while he had a balance of \$4.51 cash in hand, there were outstanding debts against the Society of nearly eight hundred dollars. This was provided for during the Congress at Pittsburg.

CONTRIBUTIONS

TO THE GENERAL EXPENSE FUND OF THE SOCIETY FOR THE FIRST YEAR.

Mr. Robert Bonner, of New York	\$500	00
Mr. Matthew Addy, of Cincinnati, including dues	50	00
Mr. Robert Mitchell, of Cincinnati, including dues	25	00
Judge John M. Scott, of Bloomington, Ill., including dues	25	00
Colonel A. K. McClure, of Philadelphia, Pa., including dues.	25	00
Mr. S. G. Bayne, of New York City	25	00
Colonel H. C. McDowell, of Lexington, Ky	20	00
Mr. John D. Taggart, of Louisville, Ky	10	00

PART II.

ADDRESSES AND LIST OF MEMBERS

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THE MAKING OF THE ULSTERMAN.

REV. DR. J. S. MACINTOSH.

In a county Down churchyard, where the plain forefathers of the hamlet slept, we sat, three of us, all clergymen, one bright forenoon in July some fifteen years ago.

Bright—bright is indeed word most poor and wholly dishonest to portray one of those all-rare, ideal days that now and again visit the old isles of seagirt Britain; days altogether exquisite and truly unequaled which some of us have known on the majestic coast of Northern Ireland; days when the confessedly unique beauties of the Antrim shores are dazzlingly unveiled by a very flood-tide of brilliancy, wherein rocks and grassy fields, and waving corn and murmuring sea, yes sky and air, are glorified and made enchanting.

We looked across the silver streak of the shimmering sea that lay between the fatherland of the Scottish "Lowlands" and the "schoollands" of Ulster; we saw the fishing boats on the Galloway shores; we occasionally caught a flash of light from some window-pane, and we saw whence the "planters" came to Ulster, and how.

We ourselves were the very living story; we three told the three lands of the Scotch-Irish, the three lives, the three tales; for one of us was a Lowlander from old Dumfriesshire, Scotland, and the second was a typical Ulsterman from the egg-like hills of Down in Ireland, and the third was a Scotch-Irishman born on the banks of our own Schuylkill—cousins all by race, so near in likeness and yet so far off and distinct that each was a type of his own branch of the common stock.

There we were, a very evolution in history.

We thought, and talked; we fought good-naturedly, each for the superiority of his own branch, and laughed with kindly merriment at our own and our brothers' follies. But the great racial facts were unquestionable; of one blood were we, yet of three lands, three houses, three histories. The Ulsterman was not a Lowlander any more than the Scotch-Irishman was simply an Ulsterman. The Ulsterman is Scot, and yet by no means just the Scot of the Lowlands: the Ulsterman is Irish, and yet wholly other than the Celt of Connaught; new and fresh is he, and newer and fresher still the Scotch-Irishman of this land.

The Ulsterman has had but surprisingly little place in literature. It has been truly said by an English traveler, "With one or two exceptions, we can not recall any books in which the Ulster character is described." Yet the bold, bluff folk that lie between the Giant's Causeway and the Mourne Mountains have a history, a character, a humor, a folk-lore, and a future strangely interesting and largely unique. This hardy race, who are the people of liberty and law, of utility and order, will certainly carry you back to their forefathers, because of their Norse daring, their Pictish hardiness, their Saxon sagacity, their tough British endurance, and the Lowlander's painful thrift, deft management, clear-grained reality, outspoken truth, stubborn self-will, defiant straight-forwardness, unyielding patience, and far-sighted common sense; but they also make you see that they have somehow grown away and distinct from their nearer and farther "forbears," and now stand out the clean-cut and truly "kenspeckle" Ulstermen.

The question comes with force to us, What made the Man of Ulster differ thus markedly from the Man of the Lowlands, to whom he is most closely joined by all those bands that seem to insure unchanging likeness? So far as I know, no one has ever tried seriously to answer this singularly interesting racial question. I confess the boldness of the trial, but it belongs to my blood to dare the dangerous way. And I propose, with your permission and your comradeship, to walk from Lowlander to Ulsterman and from Ulsterman to Scotch-Irishman. This pathway of history may show us what made them to differ. Our study is, then, The Marks and the Making of the Ulsterman.

In skillfully managed nurseries and gardens, trees and flowers of value are made pass through three stages of special care. First there is the Seed-bed, then there is the Plantation in the "hardening-off" ground, and then there is the final Transplantation to the chosen spots where they grow and fruit and flower. This real "plant of renown" has been just thus treated by the divine Husbandman of humanity. The Lowlands of Scotland were the seed-bed; the rocky hills and not overrich valleys of Ulster were the veritable "hardening-off" ground, where the plant grew "strong and stocky;" and this broad land of ours has been the "resting place," where the God-sown, God-grown plant has matured and fruited and filled the land.

Look for a few moments on the seed-bed of our race. That seed-bed is the Lowlands of Scotland.

What an all-wondrous work-field of the God of history it is! What ages of divine toil unfold as we gaze; what upheavals of old landmarks, and what strange re-settlements of invaders and invaded;

what curious blendings and re-blendings of both allied and amagonistic races; what steady play of peace and war; what free blood-sheddings and marvelous weddings; what strange speech and diverse tongues — Norse, Saxon, Frisian, British, Erse, and Norman — till at last sounds the fresh, strong, early English!

This seed bed lies water girt; the fact is significant. For those waters at once open gates and barriers of defense—give us the history, the education, and the prophecy of the mingling folks that at last made their home in the south of Scotland and in the north of England. Let us set the district and its boundaries clearly before our eyes. If you look on the map of Scotland you will mark how two great seaarms cut the country into a northern and southern part. These two great water ways are the Friths of Forth and Clyde. If you look on the map of England you will mark two other sea-arms that sever the upper part of Englaud from the midland and the south; these two water ways are the Humber and the Solwav. Between the Forth and the Clyde and the Humber and the Solway lie the old Stathclyde To the right and left of the Strathclyde and and Northumbria. Northumbria are the Irish and the German seas. Across these seas and up those channels came the freshest, boldest, richest, and most varied blood of Europe's kings and vikings, heroes and saints, scholars and singers, rovers, traders, tillers, and hunters—the very pick of pioneers. They were the first Scots from Dalriada in the north of Ireland; they were the Norsemen and the Dane, the Saxon and the Frisian, the Belgian, and later the Norman-French. They found within that water-girt, Strathclyde and Northumbria, the remnant of that splendid older race, whence was Arthur, of the Round Table, and the ancient Briton of the Strathclyde-man of faith and fancy, of unyielding toughness and ever-starting life, and the woman of home grace and poetic power, of song and self-sacrifice. It has, until later years and more thorough search, been told that the old Briton died out or fled into the hidings of the Welsh hills. But the facts are other; and as Freeman and Skene, with now a band of young race-students have made clear. the old race was not blotted out; many were forced from the sea borders to the inland parts, but many men and more women stayed, or were held by the invaders to serve as the serfs or become the mothers of a new folk. For some years I have been working over the tales. the worship, the folk-lore, the dress, the habits, the words of home and religion and common life, the described features, and the still surviv ing forms and faces and hue of eyes and hair to be found of old, and to this day, in the Strathclyde, and on both sides of the Borders, and I hold it to be beyond fair question that by none of the invasions of

these parts, not even the Danish and the Norman, were the old Britons of the Arthur myths and sagas either destroyed or driven out. That rich and worthy old race formed the stock; into it were grafted the young, fresh, and, in many respects, nobler branches, and the new shoots and the later fruits are the Lowlanders of Scotland. Here is where the Celtic blood comes into our veins, and not from a later hour and from Ireland. For the large enrichment ever brought by the Celt we must thank the Briton of Arthur, and not the clansmen of the O'Neil.

This Lowland race, Briton and Norman, and Saxon and Dane. gave the world a new man, the Border soldier, the pioneer, the searover, the inventor, the statesman, the revolutionary, the singer in Robert Burns, and the romancer in Walter Scott. And nothing in the witching tale of folk-building and folk-breeding do I know more wonderful than the God's long toil in making that Lowland people. As Skene shows (vol. iii., p. 15), at the time of Alexander III the population of Scotland was composed of six chief races, Picts, Britons, Scots, Angles, Norsemen (including Danes and Norwegians), and the Franco-Normans, "forming a people of very mixed descent, in which the Teutonic element was more and more predominating." In the Lowlands "the native base of this Brito-Scoto-Anglo-Norman people was the Romano-Briton." Freeman, in his history of the Norman Conquest, and in his story of "The English People in Their Three Homes," shows us "that we adopted, assimilated, absorbed alike the conquerors and the conquered into the very essence of our national being."

But through and through the old Briton survived till the final fusion, so all-important to us, in the one rich-blooded Lowland folk. To that rare blood the scholarly Scot from Dalriada, the pliant, largelimbed Pict, the poetic Celt, the shrewd, acquisitive Anglo-Saxon, the patient Frisian, the daring Dane, the breezy Jute, the organizing, systematic, feudal Norman, brought each his contribution. Dalriad Scot and the large-framed, ruddy faced Piet of Galloway were originally we can not yet tell, but what they were in soul features has been made clear as daylight—they were a Christianized people, loving books, using schools, marked by free speech, by arts and song. They show many points of closest affinity with the original Briton; fused with the Briton they were so open to the influences of Teuton and Norseman that Germanic speech and society, thrift and industry, firm rule and personal independence, soon become their common property and features. The old British speech begins to fade out: the folkspeech from Northumberland to the Clyde and the Forth is northern

English or "Lowland Scotch;" and the future man of Bannockburn and Derry Walls and King's Mountain is beginning to appear. He is the man with the blood of the sea-rover mixed with that of the homeman, with the blood of the borderer and the soldier, mixed with that of the scholar and thinker, with the blood of the trader and farmer, mixed with that of the statesman and the lawyer. These combining and contrasting features soon began to show themselves. From that 25th day of April, 1057, when Malcolm Canmore was crowned at Scone near Perth, till the death of David, the first feudal king of Scotland, the combined contrasted features are slowly getting into harmony and order, and about the opening of the thirteenth century the Lowlander more and more shows himself. For about two centuries he settles, strengthens, solidifies.

During this "fixing" period the Lowlander is tested and hardened and purged by battles with soil and weather, battles with southern English and northern Gael, battles with poets and princes. During that fixing period he wrestles with poverty and politics, and confessions and theology, and at last, under the sealing and finishing hand of Knox, he stands forth the man fitted to look every rival in the face, and hold his own in war or peace, mid arctic snows or torrid heat. Behold him the Scot of to-day—shrewd and thrifty, free and fearless, resolute and revolutionary, clear-thoughted and defiant in conscience.

He multiplies and he fills the little Strathelyde from end to end. The place grows too straight for him. There is no field for his energies. As in the days of hardy Caleb, the cry is for room.

Common is the saying, and not more common than true, blood will tell. The blood of the Scot begins to tell. Rover and viking and pushing pioneer of the earlier days reappear, and wherever there is fighting and honor, and gain and open pathways to leadership and glory, the adventurous Scot is found. Europe begins to know the old raiders' grandsons as the "Scotch Guardsmen and Scotch Archers" of France, such as was Crawford and Leslie and Quentin Durward; as the "Scotch Brigade" of Holland; as the "Pikemen" of the great Gustavus, and as the vanguard in many a European host. The schools and colleges and seminaries of France, Germany, and Italy find not a few of their keenest intellects from the old Borders. In the Hanse towns, and from the Baltic to the Mediterranean, every busy center and trading town knows the canny Scot.

But he has before him the newer, and finer, and more world-marking career as colonizer; and the hour of his transplantation has come.

Stand upon the cliffs of Donegal; look sharply and knowingly at the rocks beneath your feet! Do you not recognize them? Have you

never seen them before? Dive down deep beneath those rolling surges that thunder against the grim buttresses of the coast. Search with the geologist's eye the seabed. You will find that another solid roadway runs from shore to shore, as from Staffa to the Causeway. That solid roadbed is the very rock of the old Grampians. And as the firm stone of the two lands are one beneath the sea, so across the sea the same hard, strong reliable race is to stretch—the Lowlander becomes the Ulsterman.

Every experienced horticulturist knows the danger of delaying the transplantation or "pricking off" of his seedlings. The great Husbandman makes no such mistakes; his eye is ever on the dial plate. In that seed bed of the Strathelyde were to be found the sires and grandsires of the world's mightiest colonizers—the true twin brothers of the Puritan. It is very worthy of notice by us that the Englishman was transplanted hither ere he grew to be the unchangeable "John Bull;" and the Lowlanders, out of whom were to come our Scotch-Irish, were moved across to Ulster ere they became fixed for ever as the Sawneys of to-day. Some folks migrate too soon; and some move too late; the vanguard from the Lowlands started just at the true moment for the doing of their own plainly marked divine work.

It has been well said by a writer in the Quarterly Review for October, 1889: "For two generations"-before James the First-"increasing intercourse with Calvinistic churches on the continent, the discipline of adversity applied by high commission courts and bishops, and above all by the growth of education and the spread of Bible reading had favored the growth of that serious and high-minded enthusiasm which makes the Puritan epoch. It is difficult to understand how a single habit of reading the Bible should have transformed the life of a nation. We must compare with it the still more sudden and complete changes produced by like causes in Scotland, where the English speaking population were converted in a few years from a lukewarm conformity to Roman Catholicism to a fervent attachment to Calvanism. There, as in *England*, the growth of education favored the growth of the new opinions. Protestantism and the popular forms of government were understood to be kindred forces; there, as in England, the movement was felt most strongly among the lower and middle classes. The more logical and uncompromising character of the Scottish national character agreed with the stricter forms of German and Swiss Calvinism; and the same phenomena which produced the Puritan party in England made the Lowland Scotch a Puritan Nation."

Just at the critical moment, when the finality of the Scotch was threatened, just at the moment when he could become another and yet

remain essentially the same, the uprooting of the promising sapling comes, and God oversees the transplanting.

The plantation of the Scot into Ulster kept for the world the ressential and the best features of the Lowlander. But the vast change gave birth to and trained a somewhat new and distinct man, soon to be needed for a great task which only the Ulsterman could do; and that work—which none save God, the guide, foresaw—was with Puritan to work the revolution that gave humanity this republic.

Now into the right or the wrong of England's way of settling war-wasted Ulster by planting groups of colonists, I will not enter; here I take simple historic fact—thus 't was done. And well was it for the world, and first for Ireland, that 't was done.

One of the greatest facts in history is the plantation of Ulster; the sixteenth of April, 1605, should be for us all memorable, by all historic, ancestral and constitutional rights, for that sixteenth day of April was, as all the state papers show, "The Day of the Great Charter."

On that day was given forth by the English court that charter under which the "Undertakers" were authorized to start a movement, the end of which the world sees not yet.

But it is a bright and sunny day of middle May which is in many respects the still greater day, for that May day was the landing of the Lowlanders to restore Ulster and largely remake history. We journey to Plymouth Rock and tell of the landing of the Puritans; and none too often nor too fondly. But let us not forget that the Ulsterman has his day, and that America has a right to know and keep the day, the May day of the Ulster landing, for that too lives in the very heart of this land.

By that landing, the seat of a new empire has been found. New empire? Yes, empire; for imperial by all proofs and tokens was that race that came to Ulster to change it from savage wilds to smiling fields and busy towns.

As is broadly believed, and as Buckle has proved, province and people are ever closely linked.

What, then, the environment for this great evolution in history? The dominating life at the center is a man; every inch of him the off-spring of the northern sea rover and of the Strathclyde home maker—the child of waves, and hills, and rocks. And he stands now in a land singularly suited to him—a province of strangely varied scenery, a coast almost unrivaled, save in the Norway and Iceland of his Norse sires; a province of rolling hills and deep glens, of wide-spread moors and farstretching loughs, of sunny lakes dotted with fairy islets, of silvery streams where the salmon leap and the trout frisk; a province

which bars out the northern seas by the bold strengths of the Causeway and shuts off the southern Celt by the ramparts of Mourne Hills; a province dented deeply to the north with Carrick Lough and Swilly Bay, and to the south by the sea arms of Carlingford and Sligo; a province strikingly resembling the old home in the Strathelyde, but gifted with softer skies, and balmier breezes, and warmer seas that shall tend to soften, and mellow, and sweeten the overhardness of the Lowlander.

In Ulster now stands the transplanted Scot, the man of opportunity, of utility and order, the man of law and self-respect and self-reliance; with a king's charter in his hand, with a king's smile upon him, with the cheers of England's hopeful civilization encouraging him, and before him a war-wasted country to reclaim and to hold. War-wasted country! Yes; savage feuds and forays had left it a dismal desert! Quaintly the old Montgomery Manuscripts tell the tale—they found the lands "more wasted than America when the Spaniards landed there"—between Donaghadee and Newtownards—"thirty cabins could not be found, nor any stone walls, but ruined, roofless churches, and a few vaults at Grey Abbey, and a stump of an old castle at Newton." From the Calendar of State Papers for Ireland during the years 1608 to 1610, we learn that Ulster was then the most savage part of Ireland!

But there stands the soldier of the world's vanguard of civilization, the organizing son of sires always leaving their marks in a finer life and larger prosperity, the daring son of daring invaders, who were always victors; and the brave pioneer faces the desert and its dangers with hardiness, with fertility of resource, with industry and thrift.

And now the forces changing the Lowlander into the Ulsterman begin to work. What are these forces? Whence came they? And what changes did they work? Why is the transplanted Scot not just like the old Scot? What are the discriminating marks of the Ulsterman, and how did he gain them? These are questions that must be answered. I know no one who has scriously set himself to the thinking of them out; and it is high time to try the task.

Our American term - the Scotch-Irish—is not known even in Ulster, save among the very few who have learned the ways of our common speech. The term known in Britian is the Ulsterman; and in Ireland, it is the "sturdy Northern," or at times the "black Northern." What changed the Lowlander, and what gave us the Ulsterman? In this study I have drawn very largely upon the labors of two friends of former years—Dr. William D. Killen of the Assembly's College, one of the most learned and accurate of historians, and the Rev. George

Hill, once Librarian of Queen's College, Belfast, Ireland, than whom never was there more ardent student of old annals and reliable of antiquarians. But more largely still have I drawn on my own personal watch and study of this Ulster folk in their homes, their markets and their churches. From Derry to Down I have lived with them. Every town, village and hamlet from the Causeway to Carlingford is familiar to me. Knowing the Lowlander and the Scotch-Irish of this land, I have studied the Ulsterman and his story of rights and wrongs, and that eagerly, for years. I speak that which I have seen, and testify what I have heard from their lips, read from old family books, church records and many a tombstone in kirk-yards.

I. The transplanted Scot begins as a chartered and favored colonist. He had expectations, large expectations of special favor; and he had a right from given pledges to entertain these expectations. This point has been but seldom stated; and never been marked and emphasized, as the facts of the case and the needs of the after-tale call for. You can not measure aright his burning sense of wrong at a later day; you can not understand his methodized madness till he shows his broken treaties and dishonored compacts. He had the right to expect the backing of England, the fullest enjoyment of his hard-won home, the co-equal privileges of citizenship, the largest possession of freedom in both church and state. This statement can be easily verified to the fullest from the family history of many old Ulster family histories, from the Montgomery and Hamilton MSS, from state papers, and from a proclamation inviting settlers for Ulster and dated at Edinburgh, 28th of March, 1609.

This chartered and favored colonist, the destined maker of a new state and the father of a fresh manhood for the struggling world, faces bravely the many hazards he had already measured and braced himself to meet. A man of destiny, he was a true pioneer like our own Scotch-There is wide difference between the mere pioneer Irish in this land. and the pioneer-colonist; we know that there are men who can be only scouts and advance-frontiersmen and men, again, who can be both scouts and settlers. The Ulsterman was the latter. He joins dash and daring to self-poise and self-dependence. The two cities of Ulster, Belfast and Derry, are the evidences of the transplanted Scot; Belfast is selfmade and Derry is self-kept. Picked men they were, these favored colonists. Doubt, I know, has been expressed on this very point. But the doubt has sprung either from ignorance or sectarian bigotry or race I have made it my work to search out, so far as, meantime, I could reach authorities, the facts of the case. In the calendar of state papers for Ireland—1615-1625—we have among many other clear

statements the official report of Captain Pynnar, who, sent by the government to inspect the Ulster settlers, tells in plain, honest words exactly what he then found. We have further the accounts in the register of the Privy Council of Scotland of the great care taken in the selection of the "undertakers." We know that King James, than whom when he chose there was no more canny Scot to be found, gave his own personal oversight to the plantation. We know that the Duke of Lennox, under the royal eyes, drew from Dumbartonshire, that the Earl of Abercorn from Renfrewshire, that Hamilton, Montgomery, and Boyd from Avrshire, and that from Gallowavshire and Dumfriesshire, Crawford, Cunningham, Ochiltree, and MacLellan carefully selected colonists for the new venture. In one of the letters of Sir Arthur Chichester, Deputy of Ireland, we read as follows: "The lord Ucheltrie arrived in Ireland at the time of our being in Armagh, accompanied with thirty-three followers, gentlemen of sort, a minister, some tenants, free-holders, and artificers." In another communication to government the keen-eved deputy says: "The Scottishmen come with better port (i. e. manifest character), they are better accompanied and attended"—(than even the English settlers). Just as to these western shores came the stronger souls, the more daring, and select, so to Ulster from the best parts of lower Scotland came the picked men to be Britain's favored colonists.

II. The Ulsterman was a stranger among strangers. This is the second of the forces working on the transplanted Scot. Though he had come again to the home of one of his ancestors, the Dalriadan Scot who gave to Scotland her abiding name, still was in very sooth a stranger among strangers; and he was the stranger brought in by the even hated Englishman. He was an alien to the alien Celt. Who, what, whence were the resistless Scots of Dalriada coming so early into the Strathelyde, no ethnologist has yet shown; but we know enough to affirm they were not of the South-Irish Celts. The indubitable strain of Celtic blood in the Ulsterman of the Plantation was brought to, not taken from Ireland.

This fact, that the Ulster colonist was a stranger, and the favorite, for the time, of England and her government, wrought in a two-fold way; in the Ulsterman and against him. It wrought in him at once the sense of ownership, the belief in his agrarian rights, the firm faith of heritage, the idea of coparceny as existent between the undertaker and the colonist; and out of these faiths grew the thought that the land was the settler's own on fulfilled conditions; that tenure was a fixity; that a home had been pledged if that were made and held against all comers and accruant profits were shared with his chief. The roots of Ulster tenant-right run far back and go deep.

Again, the fact that he was the royal colonist wrought in him the pride, the contempt, the hauteur and swaggering daring of a victorious race planted among despised savages. What at a later day was seen here may be seen down all the stretch of Ulster history. I have myself seen it, and heard time and again he would "lord it" ower the mere Eerish. And the rulers of that hour both cultivated that feeling and enforced it. The Celt of that day had nothing to make him winsome or worthy of imitation. Romance and sentiment may as well be We have the hard facts about the clansmen of the O'Neill. The glory and the honor were with England. The times were big with the fresh British life. The men and women of that age and the age just closed are mighty by their witching force of greatness in good and evil. It is the era of Britain's bursting life and greatening soul. and statesmanship, the chiefs of the drama, and the captains of daring are telling mightily on our forefathers in England and in Ulster. new "Plantation" itself is full of enchantment when contrasted with the old state of internecine war. Let the historian wave his magic wand, and let the dead live, and the vesterday be our own to-day. We are in the old Down-lands, fair lands of the circling sea, and rolling hills and silvery streams; and right before us are hoary ruins. It is the Grey Abbey. It is a genial day of early July, 1605, and four men and three women drink from the old well. They are worth more than we can give a swift glance, for they are the fathers and mothers of history. There is Con O'Neale, wild, wicked, funny Con MacNeale, MacBryan Feartagh O'Neal, and round him gathers the very richest romance—that wild dash on the easy English garrison in the clachan at the Laganford, now known as Belfast—that all adroit whisking off from the sleepy soldiers of every winebutt—the arrest of the raider and his imprisonment in Carrick castle—the arts and wiles of the jailer's daughter under the tutelage of Tom Montgomery—the flight to London-the amusing meeting with royal Jamie. Beside Con stands his friend in need, the bluff, half-smuggler captain Tom Montgomery, who made love to the jailer's daughter, Annie Dobbin, and carried off both Con and Annie as his own wife. Beside Tom rests on his strong staff Hugh Montgomery, of the noble house of Eglinton, that soldier of fiery soul but rarest forethought, whom Prince Maurice, of Orange, had trusted as a very right arm. And the fourth man is the ancestor of the great Dufferin; he is one James Hamilton, the brainiest of them. all, who came from a Scotch Manse and from the side of a great souled Presbyterian minister to be one of the world-makers in his deepstamping of Ulster life and Ulster men.

And their wives; yes, they too are worthy; that jolly, mischievous

Annie Dobbin, without whom there would have been no freed Con O'Neal in London making compact before King James with both Montgomery and Hamilton for the earliest settlement of Down. With her is Mistress Hamilton, that gentle mother to her loved folks. And noblest perhaps of the three is the mother of Ulster industry, the "clever and capable" Lady Montgomery, who built the water-mills to do away with "quairn stanes"; who overlooked her own model farms; who encouraged and guided the growing of flax and potatoes; who went around teaching spinning and weaving, both of flax and wool; who began the weaving of "the Ulster breakin;" and who lent money to the struggling till they were able to stand alone—let her live forever—"the mother of Ulster manufacture."

But these proud and haughty strangers, with high heads and their new ways, were hated as aliens and harried from the beginning by "the wild Irish."

The scorn of the Scot was met by the curse of the Celt. native chiefs and their clansmen did not distinguish between the government and the colonists; nor had they right, nor did the colonists give them any cause. The hate and the harrying of the Irish were returned, and with compound interest, by the proud Ulsterman. I neither approve nor apologize: I simply state what I find. To him the "redshanks" of the "wild Earl" of Tyrone were exactly as the redskins of our forests to the men of New England and the Susquehanna and the Ohio. The natives were always "thae Eerish!" and the scorn is as sharp to-day on the tongue of a Belfast Orangeman as two centuries ago. It has been said that the Ulster settlers mingled and married with the Irish Celt. The Ulsterman did not mingle with the Celt. I speak, remember, chiefly of the period running from 1605 to There had been in Ireland before the "plantation" some wild Islanders from the west of Scotland, whose descendants I have found in the Antrim "Glynnes;" they did marry and inter-marry with the natives; but King James expressly forbade any more of these islandmen being taken to Ulster; and he and his government took measures that the later settlers of the "plantation" should be taken "from the inward parts of Scotland," and that they should be so settled that they "may not mix nor inter-marry" with "the mere Irish." The Ulster settlers mingled freely with the English Puritans and with the refugee Huguenots; but so far as my search of state papers, old manuscripts, examination of old parish registers, and years of personal talk with and study of Ulster folk—the Scots did not mingle to any appreciable extent with the natives. I have talked with three very old friends, an educated lady, a shrewd farmer's wife, and a distinguished physician; they could each clearly recall their great grandfathers; these great grandparents told them their father's tales; and I have kept them carefully as valuable personal memoirs. These stories agree exactly with all we can get in documents. With all its dark sides, as well as all light sides, the fact remains that Ulsterman and Celt were aliens and foes.

III. Hence came constant and bitter strife.

This feud made race fights, and they were bitter and bloody. And it was that kind of man-making war where every man must be scout, and picket, and keeper of the pass-general and private all at once. Our own story makes us too familiar with that sad, but man-making state of things. There is one sweetly fair spot in New England, where a very special training gave us very special men—we know them as the Green Mountain Boys; there is a range where Sevier wrought that made the King's Mountain men; Ulster made at once Green Mountain and King's Mountain men out of the peaceful Lowlander, transplanted to Ulster. For years Scotland had been at peace. That peaceful Scot would not have done for our opening struggles; so the transplantation comes, and the Scot must, in Ulster, keep watch and ward. They must keep the pass. It is useless for Prendergast, Gilbert, and others to deny the massacres of 1641. Reid and Hickson and Froude, the evidence sworn to before the Long Parliament and the memories of the people, prove the dark facts. The sword and the sickle went together in Ulster. Soon the hardy settlers had their trained bands; and we have documentary evidence that, fifty years after their landing, December 3, 1656, they could put into the field forty thousand fighting men-many clad already in the distinctive garb of Ulster the "breakin," which was a kind of a shepherd plaid made of homespun. Already you see the peaceful Lowlander is falling behind the armed and aggressive Ulsterman. The old warriors are revived in their sons, and the forerunners of the revolutionary soldiers appear in Down and Antrim.

The fourth force changing the transplanted Scot was

IV. The necessity for self-adaptation. There gradually arose in Ulster stronger reasons for finding out or making some modus vivendi with the native Irish. If they could not be quite warred out or worn out or worked out, then the colonists must discover some by which they could fully hold their own with the Celt and yet be relieved from the necessity of perpetual battle. They began to try to adapt themselves to wholly other conditions from those known in Scotland. Their shrewdness was now exercised in a new direction—the power of so far changing their fixed habits as to live alongside an alien and largely hostile race, make them serviceable, and gain from them the largest amount of help possible. The very causes that were at work on the Puritan to change him from the stolid and uncompromising John Bull

into the pliant Yankee, full of his smart notions, are found in Ulster changing the overstiff Scotchman into the Ulsterman, who joins the bull-dog tenacity of the Briton to the quick-wittedness of the Celt. Under this force the Ulsterman is gaining what soon will mark him very strongly—plasticity, versatility, nimbleness, and above all, staying power.

These four changing forces work for a time together on the settlers of the plantation, and then they are joined by another force of a somewhat different nature, but a force of the utmost value to the Ulsterman.

V. Fresh fusions. There come to Ulster two sets of colonists belonging to allied and yet distinct races. The transplanted Scot is joined in Ulster by the Puritan and the Huguenot. While along the shores of Down and Antrim, and by the banks of the Six Mile Water and the Main, the colonists are almost wholly from the Lowlands of Scotland; upon the shores of Derry and Donegal, and by the banks of the Foyle and the Bann, were planted by the action of the same far-seeing James Stuart, bands of English colonists. Large grants of land in the escheated counties of Ulster were bestowed upon the great London companies, and on their vast estates by the Foyle and the Bann were settled considerable numbers of fine old English families. The Englishman may be easily traced to this very day in Derry, and Coleraine and Armagh and Enniskillen. Groups of these Puritans dotted the whole expanse of Ulster, and in a later hour, when the magnificent Cromwell took hold of Ireland, these English colonists were reinforced by not a few of the very bravest and strongest of the Ironsides. very hour I know where to lay my hands on the direct lineal descendants of some of Cromwell's most trusted officers, who brought to Ireland blood that flowed in the purest English veins. The defiant city of Derry was the fruit of the English settlement, the royal borough of Coleraine, the cathedral city of Armagh, the battle-swept Enniskillen, and several towns and hamlets along the winding Bann. Among these English settlers were not a few who were ardent followers of George Fox, that man who in many respects was Cromwell's equal, and in some his master; these Friends came with a man of great force of character, Thomas Edmundson, who bore arms for the Parliament, and has left behind him a singularly interesting diary. The Friends came to Antrim in 1652, and settled in Antrim and Down; hence come the Pims, the Barclays, the Grubs, and Richardsons, with many another goodly name of Ulster.

The name of this Irish province was spreading over Europe by the second decade of the 17th century as the "shelter of the hunted;" and soon the Puritan and the Quaker are joined in Ulster by another nobleman of God's making—the Huguenot from France. Headed by Louis Crommellin they came a little later and settled in and around Lisburn, founding many of the finest industries of Ulster, and giving mighty impulse to those already started. And still later, following the "immortal William" came some brave burghers from the Holland and the Netherlands. Thus Ulster became a gathering ground for the very finest, most formative, impulsive and aggressive of the free, enlightened, God-fearing peoples of Europe.

Under the influences of the Puritan, the Huguenot, and the Hollander, the Ulsterman began to show a new side to his activity; he grew a busy trader, a man of business, a man of commerce. Ulster became a very hive of busy industries and activities. The coast-traffic with Scotland was weekly increasing, large trade sprang up with England, and soon the Ulster products and the Ulster merchants and skippers were known in the ports and towns of France and Holland. The men of thought and strong convictions are becoming the pushing men of affairs.

These five forces, his chartered rights, his strangerhood, his fierce feuds, his call to self-adaptation, and his marrying and mixing with Puritan, Quaker and Huguenot—were all willingly accepted and gladly yielded to as either beneficial or unavoidable in his new situation. They left the Ulsterman largely modified inside the sweep of the three-quarter century from his planting, but they left him still the favored and on the whole well-contented colonist?

• But the sky now begins to darken. To those natural or desirable forces, modifying and transforming were now, alas, to be introduced unnatural and repulsive and iniquitous influences, and forces as unjust, unwise and unexpected, as they were irritating and ultimately infuriating.

The dark and wicked forces change the Ulsterman from the contented colonist to the exasperated emigrant.

The Ulsterman an exasperated emigrant. There had been known in Ulster what has been called beautifully and with a sad lingering regret at its too early vanishing—"The Golden Peaceable Age." It was the age of Usher and Echlin as bishops, and of Chichester as deputy. But the clouds rose on the horizon; and the master of the coming tempest is one of those greatest and smallest of men ever being thrown up out of the deeps of English life. He is Thomas Wentworth, that strange, strong, weak man, friend and foe at once, of England's best, dramatic life of lights and shadows which even Browning has only skimmed—Wentworth, who for title "sold his



soul, his true and proper self, that might have been England's chief, Wentworth, . . . " whose single arm

"Rolled the advancing good of England back
And set the woeful past up in his place,
Made firm the fickle king in aught he feared
To venture on before; taught tyranny
Her dismal trade, the use of all her tools
To ply the scourge, yet screw the gag so close
That strangled agony bleeds mute to death—
How he turns Ireland to a private stage
For training infant villanies, new ways
Of wringing treasures out of blood and tears."

Wentworth started the Ulsterman's grievance; it was a black day for Ireland, and blacker still for England. The world is hearing a vast deal of the "Irish Question." That political porcupine, in its later form, came forth to the light in Ulster; and it was selfish English statesmen and most despotic churchmen started it. Though, at this hour, the Ulstermen, as a body, refuse to join with the Nationalists of to-day, Ulster and its wrongs and fierce revolt are the beginning of the later land and folk fights. The Ulsterman was the brewer of the storm. He became the "Volunteer" for freedom.

But he was right to let the fiercest hurly-burly play; the air was made foul and stifling; he was a-stifling, and the tempest only could give him life breath.

From 1633, when Wentworth opened his star chamber of despots and his high commission courts of persecuting prelates, till 1704, when the sacramental test grew unbearable, Ulster was distracted by English tyrants and Laudian prelates. Cavalier and churchman sowed the wind; and at Marston and Yorktown they reaped the whirlwind.

The wrongs of the once-contented colonist were five-fold: 1. He was wronged by the State. 2. He was wronged by the Church. 3. He was wronged in his home. 4. He was wronged in his trade. 5. He was wronged in his very grave.

1. By the State. As Limerick is the city of the violated treaty, so is Ireland the land of broken compacts and dishonored promises. England wonders at the restlessness of the Green Isle. Nations have long memories. And disbelief that has grown for generations into settled no-faith can not change into smiling and contented assurance of hope in a decade. But of all parts of Ireland, Ulster for a half century has the longest tale of lies and deceptions to present; and the dark catalogue belongs to English parties and politicians. From 1633 to 1714 you have nothing but promises and falsifications; the promise

made when England was afraid, or her plotting parties had something to gain; and the falsification, with scoffing laugh and galling sneer, when the fright was gone or the greed was glutted. No wonder the exasperated emigrant said at Carlisle, "I believe England least when she swears deepest." He was the son of a Derry Presbyterian, and he knew how England rewarded her saviors.

- 2. By the Church. Working with Wentworth in the state was Laud in the church. There had been an Usher and an Echlin, and there was the "golden age of peace," when there seemed the nearest approach of presbyter and prelate in generous trust and respect known since or before; but these great souls of sweetness and truth passed. and after came Bramhall and King, and Taylor, who kept all his charity for books and great-sounding periods. For years I was the minister of the very parish which was central in and denominative of the same Jeremy Taylor's see. I know the memories he has left there. and I can well recall the words of one of my oldest elders as he came to me one sabbath after a sermon, in which I had quoted some words of Taylor on "Holy Living," "Weel, menisther! yon auld Jeremy Tayleur may hae kenned guy weel himsel about holy leevin; but he garred my forbeers acquent themsels mair wi'holy deein!" The Jacobite bishops of distracted Ulster divided their time pretty equally between cowardly plotting against the Whig rule and the pitiless robbing of the non-conformists of all religious freedom. No one has put this sad tale into plainer nor more honest words than my friend, the Rev. Dr. McConnell, the eloquent rector of St. Stephen's, Philadelphia, who at our banquet said: "In the early years of the last century there were living here Scotch Presbyterians whose ears had been cut off by Kirk's lambs, whose fathers had been hanged before their eyes, who had worn the boot and thumbkins while Leslies stood by and jeered. who had been hunted from their burning homes by that polished gentleman and staunch Episcopalian, Graham Earl of Claverhouse, who had been brow-beaten by Irish bishops and denied even the sympathy of the gentle Jeremy Taylor, who had been driven from their livings. fined, imprisoned, their ministerial office derided, the children of the marriages which they had celebrated pronounced bastards."
- 3. He was wronged in his home. Here State and Church joined together. Landlords and bishops made common cause to spoil the Ulster yeomanry. As the thrifty and toiling farmer improved his lands he was taxed on his invested capital by the ever swelling rent till he was rackrented; and then if he would not pay the legalized robbery he was mercilessly evicted. His father and he had made a waste a garden while the proprietor idled; then by law the idler

claimed the fruits of hard toil; and English law wrung the "pound of flesh" forth, and suffered no Portia to plead for the defrauded. Added to these agrarian wrongs, were the denial of education, the shutting of schools, the barring of college by sacramental tests, and the legalized filching of great endowments for common education.

The right of free and independent voting was refused, and a gag law of the worst kind maintained.

The baptism of his children was made a laughing-stock, and the legality of marriage by non-episcopal elergy officially denied. I have seen calm men, not many years back, grind their teeth as they spoke of this bastardizing of the non-conformists' children. Do you wonder at this intense, burning exasperation?

- 4. He was wronged in his trade. Ulster was on the very high road to the finding of one chief cure for Ireland's troubles; that is, the diversion from too prevalent farming life of part of her population to trade, business, and manufactures. One reads with wonder of the rapid growth of Ulster industries and trade inside some thirty years, but the admiration changes to hot anger as you see the young life strangled by selfish and jealous interference on the part of English traders and statesmen. The Letters of Lord Fitzwilliam, and Dobbe's History of Irish Trade, tell one of the saddest tales. Act after act was passed forbidding the exportation of wool, of horses, of cattle, of butter and cheese, and dead meats. Ireland was excluded from the Navigation Act, shipping was ruined, and business failed.
- 5. As if all these wrongs in life were not enough to heap on a man singularly high-minded, brave, loving right and hating a lie, he was wronged in death. He was wronged of a grave. For him no sacred "God's Acre," if his own beloved minister was to read simple words of Holy Writ and utter from the heart the spirit-born, free prayer. Why, even in my own late hour, I have seen the passage of a coffin through the gates of a church-yard that belonged to a common parish, and that had been originally donated by Presbyterian owner, barred, in the name of God and true religion, against a Presbyterian minister, by a self-styled guardian of hallowed ground.

And the Ulsterman who endured all this shame and wrong and open robbery, was the very man who had made and who had kept the land. He had made it. When he came 'twas a war-wasted desert; when he was driven to our shores from it, he left behind him homesteads and fertile fields.

He had kept it, and Derry is the proof. Derry, whose salvation belongs not to Walker, but to the Rev. James Gordon and his Presbyterian "boys;" for Gordon led to the closing of the gates, and Gordon

led the ships to the breaking of "the boom" and the relief of the garrison.

Yet, after that very siege and that very defense, guarding and saving Saxon freedom for the world, the men and the party that were the real saviors of the country and the keepers of the pass, were wronged and wronged, till their hearts blazed with justest anger against an ingrate crew of English liars and tricksters.

The Ulsterman's sense of uttermost wrong grew month by month more strong and fiery, until the old, long-surviving loyalty to England died out, and was replaced by the calm, settled, and fearful hatred felt toward England by the robbed and outraged man whose active, educated conscience, told him that he had "his quarrel just."

When his righteous anger was, in the opening years of the eighteeth century reaching its whitest heat, Holland began to tell upon him, but more movingly still the stirring American colonies. The transplanted Scot is now ready to become afresh a colonist as the transplanted Scotch-Irishman. What a changed man is he, however, over against his old rulers and leaders. Before, however, he leaves the shores of Antrim, and the hills of Down, and the shadow of Derry walls, for the Forks of the Delaware, the woods of the Susquehanna, and the hills and dales of Virginia and Tennessee, let us plant him over against the Lowlander that still was the untransplanted Scot.

How like, yet how much unlike! How like; in both Lowlander and Ulsterman is the same strong racial pride, the same hauteur and self-assertion, the same self-reliance, the same close mouth, and the same firm will—"the stiff heart for the steek brae." They are both of the very Scotch, Scotch. To this very hour, in the remoter and more unchanged parts of Antrim and Down, the country-folks will tell you: "We're no Eerish, bot Scoatch." All their folk-lore, all their tales, their traditions, their songs, their poetry, their heroes and heroines, and their home-speech, is of the oldest Lowland types and times.

In both Lowlander and Ulsterman there is the same shrewd hard-headedness, the same practical sagacity in affairs, the same tough purpose, the same moral firmness, the same stiffness in religion. In both there is the same grim, caustic humor, reflective and suggestive rather than explosive or broadly told; the same cool self-measurement and self-trust—each clearly and honestly knowing just what he can do and going quietly to the doing, neither asking nor wanting help. But the dour Scot and the sturdy Northern have grown to be two distinct men. Yes! the Ulsterman is best called by our own phrase, the Scotch-Irishman; he lays his hands on both, yet stands on his feet apart from the Scot and the Celt. He has the toughness of the one

and the dash of the other; but while the Scot has the toughness of the oak—breaking, not bending—the Ulsterman has the toughness of the yew; he has the dash of the Celt, but while the dash of the Celt is the leap of the wild horse, the dash of the Ulsterman is the rush of the locomotive—there's a hand on the lever.

Than the untransplanted Scot -

- 1. The Ulsterman has larger versatility. He is more plastic. He adapts himself more quickly to strange places and folks. There is in him more "come and go." The Scot is dour; he is sturdy. He has gained through his exportation and his enforced fight for existence in an alien mass strangely large powers of self-adaptation. He is more thoroughly and speedily responsive to outside influences; the environment tells more rapidly and completely on him. In a few years the Ulsterman will become Londoner, New Yorker or Philadelphian; but the Lowlander is Scot often for life.
- 2. The Ulsterman is less insular; he is less the man of a land—he is the man of a nation; he is less traditional, less provincial; he is not an islander, but an imperialist—not Scotch nor Irish, but rather British; he is cosmopolitan rather than countrified.
- 3. He is more human, less clannish; more genial, less reserved; more accessible, less suspicious of strangers; more neighborly, less recluse. He has more "manners" than his Scotch cousin, though he makes no pretensions to the polish and suavity and fascination of his Celtic neighbor, whom the dogged Northern thinks "too sweet to be wholesome." He has more fun than the Lowlander, but he dislikes the frolics of the Celt. While the Scot is stern, he is sedate; while the Irishman is poetical, he is practical. The Scot is plain; the Celt is pleasing; the Ulsterman is piquant.
- 4. He is more fertile in resource; his colonist life taught him to be ready for any thing; he is handy at many things; he is the typical borderer, pioneer, and scout. He will pass easily from one work or trade or business to another; to-day farmer, to-morrow shop-keeper, and third day something else. But with all this readiness to change, he is ever firm, "locked and bolted to results," with a singularly large gift and power for organization and association.
- 5. He is more the man of common sense than of metaphysical subtlety, practical rather than severely logical; he studies use rather than reasons, faces common things more than philosophies, deals with business more than books.
- 6. He is democratic rather than monarchical, loyal to principle rather than to persons, attached to institutions rather than families or

houses; he sees through the Stuarts quickly, and follows the new house of Orange because it will serve him in his political struggle.

7. His pugnacity is defensive rather than offensive; his heraldic device is rather "the closed gates" of the threatened town than the old Scot's "spurs and bared blade."

So he stood on the American continent a distinct man and exasperated immigrant; in him wrought the forces of outraged right, of revenge, of hope, of self-assertion, and of sympathy. When our war broke out, he leaped to the front; and as he takes his place for life and death, the joint outcome of forces working in him are seen in the marked and characteristic features of the Scotch-Irishman—he is the daring pioneer; he will be owner of his home, fearing no landlord's frown; he is the enemy of all church establishments; he is the hater of English tyranny; he is American of the Americans.

With the Puritan, and Huguenot, and the Hollander, he is thoroughly one in opposing a state church and all interferences with conscience; but he differs in his detestation of the old home government. They were outraged in one sense, but he felt wronged beyond all restitution in every sense, and his heart turned wholly against those who had made the iron go to the inmost of his soul. England never lost such hearts as the hearts of the men and women who had themselves, or whose fathers and mothers had kept the pass at Derry and Enniskillen.

There is a peculiarity in the patriotism of our Scotch-Irish. This land is his only true land and his one country. We do not say, we have no need to say, as some have found need of late to say, that we are Americans; we have proved it. We are all, Puritans, Cavaliers, Hibernians, Hollanders, Huguenots, Germans, Frenchmen, patriots, but it seems to me that the Scotch-Irishman sings "America" as few others can. He lost his fatherland in Scotland; Ireland was not allowed to become a motherland to him, and so his great, strong heart' has given itself up, almost without now a memory, to those western shores with a fierce, fond joy.

It is well nigh impossible for even myself to fancy what the flying Ulsterman found in this land. As one of them wrote in 1741: "At last God has granted us rest, enlargement and opportunity." Like strongest spring long held down and leaping into fullest play when suddenly set free, the Ulster immigrant let loose his long fettered powers and there was none to say what dost thou?

He had reached a land where not pedigree but powers, not classes but character, not rank but rights, fixed a man's place and opportunities—a land where no church would dare brand his children nor bar

them from fullest privileges in school or college; a land where his marriage was sacred, his vote was free, and his grave inviolable. These privileges he had long lost.

Once more they became threatened. Freedom's war begins.

God's moment to let the Scotch-Irishman loose in all his yet untried strength has come, and the oppressed man leaps to the front place in the gap to bar the old oppressor; the martyr for conscience takes his champion stand beside the fresh world-flag—"A free church and a free state;" the landlord's quondam slave will win a free ballot and a safe homestead; the lover of learning, robbed for years of school and college, will wage fiercest battle till he stands secure with free school in every district and an open college to all comers; and the expatriated and exasperated Ulsterman will never surrender the struggle till the old wrongs are lost in his new and abiding rights.

Thus he wrought and thus he fought in our revolutionary days of danger and of death; so in the succeding years has he toiled, and to-day, flushed with heightening success, heartened by a thousand victories, trusted across a grateful continent, ready for every call of friend and country, thankful to his God and watchful of his guidance, he stands with all the toughness of the Lowlander, all the training of the Ulsterman, all the triumphs of the Scotch-Irishman, to say calmly, grandly—"my past is my pledge to the future."

And as he was found at Derry, as he was found in Valley Forge, as he was found on the Brandywine and the King's Mountain, so today and forever when his country shall call he will be found, the first to start and the last to quit.

SCOTCH-IRISH IN NEW ENGLAND.

BY REV. A. L. PERRY, D.D. LL.D., PROFESSOR OF HISTORY AND POLITICAL ECONOMY IN WILLIAMS COLLEGE, WILLIAMSTOWN, MASS.

Mr. President and Brethren of the Society-

The Scotch-Irish did not enter New England unheralded. Early in the spring of 1718 Rev. Mr. Boyd was dispatched from Ulster to Boston as an agent of some hundreds of those people who expressed a strong desire to remove to New England, should suitable encouragement be afforded them. His mission was to Governor Shute, of Massachusetts, then in the third year of his administration of that colony, an old soldier of King William, a Lieutenant-Colonel under Marlborough in the wars of Queen Anne, and wounded in one of the great battles in Flanders. Mr. Boyd was empowered to make all necessary arrangements with the civil authorities for the reception of those whom he represented, in case his report of the state of things here should prove to be favorable.

As an assurance to the governor of the good faith and earnest resolve of those who sent him, Mr. Boyd brought an engrossed parchment twenty-eight inches square, containing the following memorial to his excellency, and the autograph names of the heads of the fam-"We whose names are underwritten, ilies proposing to emigrate: Inhabitants of ve North of Ireland, Doe in our own names, and in the names of many others, our Neighbors, Gentlemen, Ministers, Farmers, and Tradesmen, Commissionate and appoint our trusty and well beloved friend, the Reverend Mr. William Boyd, of Macasky, to His Excellency, the Right Honorable Collonel Samuel Suitte, Governour of New England, and to assure His Excellency of our sincere and hearty Inclination to Transport ourselves to that very excellent and renowned Plantation upon our obtaining from His Excellency suitable incouragement. And further to act and Doe in our Names as his prudence shall direct. Given under our hands this 26th day of March, Anno Dom. 1718."

To this brief, but explicit memorial, three hundred and nineteen names were appended, all but thirteen of them in fair and vigorous autograph. Thirteen only, or four per cent of the whole, made their "mark" upon the parchment. It may well be questioned, whether in any other part of the United Kingdom at that time, one hundred and

seventy-two years ago, in England or Wales, or Scotland or Ireland, so large a proportion as ninety-six per cent of promiscuous householders in the common walks of life could have written their own names. And it was proven in the sequel, that those who could write, as well as those who could not, were also able upon occasion to make their "mark."

I have lately scrutinized with critical care this ancient parchment stamped by the hands of our ancestors, now in the custody of the Historical Society of New Hampshire, and was led into a line of reflections which I will not now repeat, as to its own vicissitudes in the seven quarter-centurys of its existence, and as to the personal vicissitudes and motives, and heart-swellings and hazards, and cold and hunger and nakedness, as well as the hard-earned success and the sense of triumph, and the immortal vestigia of the men who lovingly rolled and unrolled this costly parchment on the banks of the Foyle and the Bann Water! Tattered are its edges now, shrunken by time and exposure its original dimensions, illegible already some of the names even under the fortifying power of modern lenses, but precious in the eyes of New England, nay precious in the eyes of Scotch-Irishmen every-where, is this venerable muniment of intelligence and of courageous purpose looking down upon us from the time of the first English George.

It is enough for our present purpose to know that Governor Shute gave such general encouragement and promise of welcome through Mr. Boyd to his constituents, that the latter were content with the return-word received from their messenger, and set about with alacrity the preparations for their embarkation. Nothing definite was settled between the governor and the minister, not even the locality of a future residence for the newcomers; but it is clear in general, that the governor's eye was upon the district of Maine, then and for a century afterward, a part of Massachusetts. Five years before Boyd's visit to Boston, had been concluded the European treaty of Utrecht, and, as between England and France, it had therein been agreed that all of Nova Scotia or Acadia, "according to its ancient boundaries," should remain to England. But what were the ancient boundaries of Acadia? Did it include all that is now New Brunswick? Or had France still a large territory on the Atlantic between Acadia and Maine? This was a vital question, wholly unsolved by the treaty. The motive of Massachusetts in welcoming the Scotch-Irish into her jurisdiction was to plant them on the frontiers of Maine as a living bulwark against the restless and enterprising French of the north, and their still more restless savage allies; the motive of the Ulstermen in coming to America was to establish homes of their own in fee simple, taxable only to support their own form of worship and their strictly local needs—to escape in short the land lease and the church tithe; the bottom aims, accordingly, of both parties to the negotiation ran parallel with each other, and there was in consequence a swift agreement in the present, and in the long sequel a large realization of the purposes of both.

August 4, 1718, five small ships came to anchor near the little wharf at the foot of State street, Boston, then a town of perhaps 12,000 people. On board these ships were about one hundred and twenty families of Scotch-Irish. They reckoned themselves in families. It is certain that the number of persons in the average family so reckoned was, according to our modern notions, very large. There may have been, there probably was, at least seven hundred and fifty passengers on board. Cluttered in those separate ships, not knowing exactly whither to turn, having as a whole no recognized leader on board, no Castle Garden to afford a preliminary shelter, no organized Commissioners of Immigration to lend them a hand, the most of them extremely poor—the imagination would fain, but may not picture the confusions and perplexities, the stout hearts of some and the heartaches of others, the reckless joy of children and the tottering steps of old men and women. One patriarch, John Young-I know his posterity well—was ninety-five years old. And there were babies in arms, a plenty of them!

Besides Mr. Boyd, who had stayed the summer in Boston, where he found already settled a few scattered and peeled of his own race and faith, there were three Presbyterian ministers on board, Mr. McGregor, of blessed memory, Mr. Cornwell, and Mr. Holmes. Those best off of all the passengers, the McKeens, the Cargills, the Nesmiths, the Cochrans, the Dinsmoors, the Mooars, and some other families, were natives of Scotland, whose heads had passed over into Ulster during the short reign of James II. These were Covenanters. They had lived together in the valley of the Bann Water for about thirty years, in or near the towns of Colerain and Ballymoney and Kilrea. Their pastor was James McGregor. They wished to settle together in the new land of promise. They or their fathers and neighbors had felt the edge of the sword of Graham of Claverhouse in Argyleshire; they wished to enjoy together in peace in some sequestered spot the sweet ministrations of the gospel according to their own sense of its rule and order, and, being better able than the rest to wait and choose out for themselves, we shall follow their fortunes a little farther on.

Others of the company were the descendants of those who participated in the original "Colonization of Ulster," which dates from 1610; and of those who, three years later, formed the first Presbytery in Ireland, the "Presbytery of Antrim." Others still were the progeny of those Scotchmen and Englishmen, whom Cromwell transplanted at the middle of the century to take the places of those wasted by his own pitiless sword—"the sword of the Lord and of Gideon!" And a few families of native Irish also mingled in the throngs around the wharf, doubtless drawn by sympathy and attachment to take the risk of the New with their neighbors whom they had found trustworthy and hospitable in the Old. I only know for certain that the numerous Young family, consisting of four generations, and the wife of Joshua Gray, of whom we shall hear more pretty soon, were Celtic Irish.

If now we except some individuals and families of this great company, who found pretty soon a transient or permanent home in Boston in connection with their countrymen already settled there in an isolated way, and who a few years afterward formed a Presbyterian Church in Long Lane (later Federal street) under Rev. John Moorehead, of saintly but eccentric memory, which Church turned Congregational in 1786, and afterward, under the famous Dr. Channing, became the bridge to Unitarianism; and if we except also perhaps as many families who went up that autumn to Andover, then a new town, whose development they influenced both socially and theologically, and a considerable number more who went up temporarily to await events to the towns along the Merrimac, as Dracut and Haverhill, all the rest of the migration became located in the course of six months in three main centers, to which we must now attend in order, and from which these peculiar people diffused themselves little by little into every corner of New England.

1. Worcester. Nowadays we in Massachusetts call Worcester "the heart of the Commonwealth." It is a shallow bowl of beautiful country. The fall of 1718 marked the fifth year of its permanent settlement. There were about fifty log houses and two hundred souls within the circle. These were all English and Puritans, and from the towns immediately to the eastward. But the Indians were hostile. Two previous settlements on the spot had been abandoned from this cause, the first in King Philip's war in the year 1675, the second in Queen Anne's war in 1709. Now the colony was determined to hold the ground. At least five garrison-houses, one a regular block fort, stood within the bowl. Accordingly, Governor Shute looked favorably upon the proposition, that a part of the Scotch-Irish, now in

one sense on his hands, should go direct to Worcester, to find a much-needed home for themselves, to reinforce the fifty families already on the ground, and to take their chances in helping to defend the menaced western frontier, fifty miles from Boston!

We do not know exactly how many went to Worcester. We may fairly infer that at least fifty families-large families-went straight from Boston to Worcester that autumn, and that the population of the place was thus more than doubled at one stroke. I entertain the opinion, gathered from scattered and uncertain data, that it was the poorer, the more illiterate, the more helpless, part of the five shiploads who were conducted to Worcester. I have hanging in my study, handsomely framed, the original deed by which my immediate maternal ancestor, Matthew Gray, conveyed to his son, of the same name, in 1735 his farm in Worcester of fifty-five acres, still called there the "Gray Farm," to which deed are appended, not the autographs but the "marks" of Matthew and Jean, his wife. Neither Matthew nor Jean could write. The deed is witnessed, however, by "William Gray. Jr.," who writes a fair hand; but "Ealanor Gray," who witnesses with him, makes her "mark." Three marks to one manual is a bad proportion, but you will allow me to premise that the Grays, though illiterate, were long-headed.

There is much evidence that the poor Scotch-Irish were welcomed in Worcester at first. They were needed there, both for civil and Jonas Rice, the first permanent settler of Worcester, military reasons. who had been a planter during the second settlement broken up by the Indians, returned to his farm to stay, October 21, 1713, and remained with his family alone in the forest till the spring of 1715. his son, was the first child born in Worcester, November 7, 1714. The cool courage, good sense, and strict integrity of Jonas Rice made him the first great leader in the town where great leaders have never been wanting since. He was just the man to appreciate the stout hearts of his new-come, not yet well-understood neighbors. No town organization had as yet been made when, in 1722, Lovell's Indian war broke out, and two Scotch-Irishmen, John Gray and Robert Crawford, were posted alone as scouts on Leicester Hill to the westward, doubtless at Rice's instance. In September of the same year a township organization was first effected, and John Gray, with Jonas Rice, were two of the first selectmen; William Gray was chosen one of the two fence viewers, and Robert Peebles one of the two hog reeves. At the first annual town meeting the next year new names of the strangers appear on the list of town officers; for example, James Hamilton as surveyor, and Andrew Farren as fence-viewer, though John Gray

dropped this year from selectman to sealer of leather; but at the second annual March meeting, 1724, John Gray goes back to his earlier post as selectman, James McClellan, great-great-great grandfather to the late general-in-chief, becomes a constable; Robert Lethridge a surveyor of highways; William Gray and Robert Peebles, fence-viewers; John Battay, tythingman, and Matthew Gray, my own great-great grandfather, both sealer of leather and hog-reeve.

The most interesting of the purely Irish families, who came with the Scotch to Worcester, with whom they had contracted relationship during their long residence in Ulster, or become attached by community of sentiment and suffering, was the Young family, four 'generations together. They brought the potato to Worcester, and it was first planted there in several fields in the spring of 1719. The tradition is still lively in Scotch-Irish families (I listened to it eagerly in my boyhood) that some of their English neighbors, after enjoying the hospitality of one of the Irish families, were presented each on their departure with a few tubers for planting, and the recipients, unwilling to give offense by refusing, accepted the gift; but suspecting the poisonous quality, carried them only to the next swamp and chucked them into the water. The same spring a few potatoes were given for seed to a Mr. Walker, of Andover, Mass., by an Irish family who had wintered with him, previous to their departure for Londonderry to the northward. The potatoes were accordingly planted; came up and flourished well; blossomed and produced balls, which the family supposed were the fruit to be eaten. They cooked the balls in various ways, but could not make them palatable, and pronounced them unfit for food. The next spring, while plowing the garden, the plow passed through where the potatoes had grown, and turned out some of great size, by which means they discovered their mistake. This is the reason why this now indespensable esculent is still called in New England certainly, and perhaps elsewhere, the "Irish potato."

John Young was perhaps the oldest immigrant who ever came to this country to live and die. If the inscription on his tombstone is to trusted, which the American Antiquarian Society, of Worcester, copied and published many years ago, he was ninety-five years old when he landed at Boston. He lived in Worcester twelve years, died in 1730; was buried in the old yard on the common. His son, David Young, an old man when he came, died at ninety-four years, and was buried in the same place. His son, William Young, a stone cutter by trade, erected over their graves a common double headstone, with the following inscriptions in parallel columns, united at the bottom by the rude yet precious rhyming lines:

"Here lies interred the remains of John Young, who was born in the isle of Bert, near Londonderry, in the Kingdom of Ireland. He departed this life, June 30, 1730, aged 107 years. Here lies interred the remains of David Young, who was born in the parish of Tahbeyn, county of Donegal, and kingdom of Ireland. He departed this life, December 26, aged 94 years.

The aged son, and the more aged father Beneath (these) stones their mould'ring bones Here rest together."

Moses Young, probably the son of this epitaphist, William Young, was a lad of some six years at the time of the emigration, and became the ancestor of numerous families of that name in Western Massachusetts, and particularly in Williamstown, the town of my residence, where there are no less than five Young families at present, living in one neighborhood, the same they have occupied as farmers for a century and a quarter. These families and individuals have never exhibited the main traits of their Scotch-Irish companions and their descendants. They have been less "canny" and enterprising. Race blood tells from generation to generation. They have been, perhaps, more inclined to intoxicants than the others; although, if the truth must be told, the whole tribe in New England, as a rule and in the earlier times, have drank more than their fair share of the liquor. Only now and then one of the Youngs has tried professional and official life. John Young, born in Worcester June 2, 1739, studied medicine with the first and famous Dr. Green, of Worcester. He practiced a little while in Pelham, and then moved to Peterborough. N. H., about 1764. Both of these were Scotch-Irish towns, and Dr. Young's migrations illustrate the usage, well-nigh universal in the last century, of families and individuals moving from town to town within the Presbyterian circuit. Young was always very poor, and became very intemperate. The common custom of "treating" the doctor and minister at each professional, and even friendly call, wrought mischief to multitudes of both orders, and the later and the last necessities of poor John Young, who died February 27, 1807, were considerately ministered unto by the town of Peterborough.

When "Lovell's War" was over and before the "Old French War" began, and when the two sets of population in Worcester settled down to a better neighborhood acquaintance, the inevitable antipathies waked up as between Englishmen and Scotchmen, as between Presbyterians and Puritans. Certain traits and habits of our folks, to be specified later as common to them in all New England, intensified the feeling of repugnance felt toward them in Worcester. They were

commonly called "Irish." Even a formal act of the General Court of Massachusetts denominated them "poor Irish people;" and a little later the General Court of New Hampshire styled the Londonderry section of them "a company of Irish at Nutfield." This designation they all naturally enough resented. "We are surprised," writes Rev. James McGregor, the pastor of Londonderry, in a letter to Governor Shute, bearing date in 1720, "to hear ourselves termed Irish people, when we so frequently ventured our all for the British crown and liberties against the Irish papists, and gave all tests of our loyalty which the government of Ireland required, and are always ready to do the same when required."

In Worcester there were at least two, Abraham Blair and William Caldwell; and in Londonderry several more, including Rev. Matthew Clark, of the survivors of the heroic defense of the Ulster Londonderry in 1689; and these men and their heirs were made free of taxation throughout the British provinces by Act of Parliament, and occupied what were called "exempt farms" in New England until the American Revolution, so immensely important to the establishment of their throne did William and Mary hold the services of the Protestant settlers and defenders of Ulster against the last and the worst of the Stuarts. Now, for these very men and their companions in exile to be stigmatized as "Irish," in the sense in which that term was then held in reproach, was a bitter pill to our fathers; and this, and other prejudices more or less well-founded, only yielded, in the course of time, to the influence of their simple virtues and sterling worth.

The tenure by which these people held their lands in Worcester seems at first to have been the same as that of their English neighbors. who came carlier, namely, by direct grant of the General Court of Massachusetts; at any rate, there is a very early record that lots were so granted to John Gray and Andrew McFarland, two of their leaders; and the lots so granted earlier to members of the Committee of Settlement, and to others not actual settlers, were soon in the market at a very cheap price, and it is known that some of the families bought these lots at second hand, because the deeds are on record and I have seen them; it was not, accordingly, at this point of lands or any thing connected with them, that the jealousy and bitterness between the two strains of blood began, but rather at the point of differences of language and personal habits, and especially of church beliefs and ceremonial. The English had put up a rude log meeting-house the year before the Scotch-Irish came, and the year after a more commodious structure was erected on the site of the "Old South Church" (but quite recently removed): the Ulster Presbyterians, from the very first, liked to have worship by themselves, and in their own way, whenever and wherever they could; it is known that they held service, sometimes in summer, in the open air, and for a considerable period, by vote of the town, they occupied for preaching purposes one of the old garrison houses, commonly called the "Old Fort." Here having formed a religious society, they enjoyed for a time the ministrations of Rev. Edward Fitzgerald and Rev. William Johnston; still, they did not abandon the Puritan Church on the Common, and were taxed, of course, for its support. This taxation made friction, for they were poor and could not support their own minister besides contributing to the support of the other, and Mr. Fitzgerald being unable to procure proper maintainance removed from the town. The numbers of Presbyterian communicants were nearly equal to those of the Congregational Church, and the latter had proposed a union with the former, and Mr. Fitzgerald had once been invited to occupy the pulpit, vacated by the dismissal of Rev. Mr. Gardner in 1722, for a single Sabbath when no candidate could be procured, but the request was not repeated and no inducement was held out to him to remain.

In 1725 the English settled a new minister in the person of Rev. Isaac Burr, and the tacit understanding if not the express agreement was that if the Presbyterians would aid morally and pecuniarily in his support, they should be permitted to place in the pulpit occasionally teachers of their own denomination, and so the Scotch people united with the other inhabitants. After some time, finding that their expectations were not being realized in this regard, and were not. likely to be, the Scotch withdrew from the Church on the Common, and installed the Rev. William Johnston to be their minister. Feelings were deepening, difficulties in the way of union were multiplying, and the Scotch had no suitable place of worship of their own. 1733 the Church on the Common was repaired and somewhat adorned, and a committee of seven (all English) being appointed "to seat ye meeting-house pursuant to instructions," it can not be denied that the olive branch was held out to the party of the second part by assigning them in general very good seats, according to the standard of the time, for example: "In ye fore section of ye body" (with five English families) John Gray; "In ye second section of ye body" (with three English) William Gray, James Hamilton, Andrew McFarland, John Clark, Robert Peebles; "In ye third section of ye body" (all Scotch) Matthew Gray, Alexander McKonkey, William Caldwell, John Duncan, William Gray, Jr., Mathew Gray, Jr., Andrew McFarland, Jr., John Gray, Jr.; "In ye fourth section

of ye body" (with four English), James Thornington, John Battey, Oliver Wallis, Robert Blair; "In ye fifth section of ye body" (all Scotch), James Forbush, John Alexander, William Mahan, John Stimson, Duncan Graham, John McFarland, Joseph Clark; "In ye sixth section of ye body" (with three English families), John Patrick, James Glasford, John Sterling, Hugh Kelso; "In ye fore section of ye foremost gallery" (mo Scotch); "In ye second section of ye foremost gallery" (with five English), Samuel Gray, Thomas Hamilton, Matthew Clark, William Temple; "In ye fore section of ye long gallery" (with fourteen English), William McClellan, James McClellan, John Cishiel, Robert Barbour; "In ye second section in ye long gallery" (with three English), Patrick Peebles, John McKonkey, Robert Marble, John Peebles.

Three years after this apparently ostentatious patronage of the Presbyterians, the latter, having been compelled to contribute for eleven years to the support of the Rev. Mr. Burr without any pulpit or other recognition of their peculiar views, made a formal appeal to the justice of their fellow-townsmen in town meeting for relief from a tax inconsistent with their religious privileges. It was of no avail. The petition is not extant, since little care was taken to preserve the memorials of this unoffending but persecuted people, whose history discloses the injustice and intolerance of our English ancestors but the answer of the town of Worcester to their application is on record. and it is a curious specimen of an attempt to make the worse appear the better reason. One can hardly say whether there be in it more of Yankee subtlety or religious illiberality. It begins in this way: "In answer to the petition of John Clark and others, praying to be released from paying toward the support of the Rev. Isaac Burr, pastor of the church in this town, or any other except Mr. Johnston, the town, upon mature consideration, think that the request is unreasonable. and that they ought not to comply with it, upon many considerations." Thereupon follow four enumerated and elaborate alleged reasons for refusal, no one of them, nor all of them together, expressing fully the The first is a mere quibble, the second asserts that, ininasmuch as both churches follow substantially the Westminster Confession of Faith, "they may enjoy the same worship, ordinances and Christian privileges, and means of their spiritual edification, with us, as in the way which they call Presbyterian, and their consciences not be imposed on in any thing." As is usual in this kind of document, the third enumerated consideration falls into an accusing of the brethren, "but we have rather reason to suppose that their separation from us is from some irregular views and motives, which it would be unworthy of us to countenance;" and the fourth consideration I will quote in full, for the purpose of exhibiting its spirit: "We look upon the petitioners and others breaking off from us as they have done, as being full of irregularity and disorder, not to mention that the ordination of their minister was disorderly, even with respect to the principles which they themselves pretend to act by, as well as with respect to us, to whom they stand related, and with whom they cohabit, and enjoy with us in common all proper social, civil and Christian rights and privileges; their separating from us being contrary to the public establishment and laws of this Province; contrary to their own covenant with us, and unreasonably weakening to the town, whose numbers and dimensions (the north part being excepted by the vote from paying to Mr. Burr) will not admit of the honorable support of two ministers of the gospel, and tending to cause and cherish divisions and parties, greatly destructive to our civil and religious interests, and the peace, tranquility and happiness."

It is hardly necessary to add that these masterful bits of logic, from which almost all of the formal fallacies of the books might be illustrated, carried the town by a large majority. This was in 1736. It gave rise to two distinct impulses among the Presbyterians: first, to build a meeting-house of their own, in which "Mr. Johnston" might officiate, which there was no law to prevent; and second, among individuals of better fortune and more independence than the rest, to shake off the dust of their feet for a testimony against the infinitesimal bigotry of Worcester Puritans, and go elsewhere

The Worcester Registry of Deeds bears ample evidence that many farms in "the north part" of the town, where the Scotch-Irish were specially located, and where the "Old Fort" stood in which they sometimes worshipped, changed hands in 1737 and in the years immediately following. John Grav, for example, and each of three sons of his, made significant conveyances of land in Worcester in that interval; and it is quite noticeable that the name of John Clark, the first to sign the petition to the town of Worcester for exemption from church taxes in behalf of himself and fellow signers, stands prominent a couple of years later among the first settlers of the Scotch-Irish town of Colerain, fifty miles to the northwest of Worcester, so named from the old Ulster town on the Bann. The Morrisons, Pennells, Herrouns. Hendersons, Cochranes, Hunters, Henrys, Clarks, McClellans, McCowens, Taggarts, and McDowells, many of whom had been previous settlers in Worcester, were the chief families in this frontier and Presbyterian town, now on the border of Vermont.

But the most striking proof of the discontent of the folks of

our blood with their church-treatment in Worcester was the formal organization there in 1738, two years after the contemptuous rejection of their petition, of a company consisting of thirty-four families to purchase and settle a new town on principles in keeping with their own. Thus originated Pelham, about thirty miles west of Worcester. Robert Peebles and James Thornington (afterward spelled Thornton) were a committee to contract with Colonel John Stoddard and others, who owned the territory. In the contract occurs this passage: "It is agreed that families of good connection be settled on the premises, who shall be such as were the inhabitants of the Kingdom of Ireland or their descendants, being protestants, and none to be admitted but such as bring good and undennable credentials or certificates of their being persons of good conversation and of the Presbyterian persuasion as used in the Church of Scotland, and conform to the discipline thereof."

The first meeting of these proprietors was held in Worcester at the house of Captain Daniel Haywood, in February, 1739, and all subsequent meetings of the proprietors were held in Worcester, until in August, 1740, when a meeting was held in the new township at the house of John Ferguson. At this first meeting in their own new town it was "voted to build a meeting-house, to raise £100 towards building it, and choose a committee to agree with a workman to raise the house and provide for the settling of a minister." Subsequent to this, £220 were raised in two installments for the erection and completion of the structure. In the spring of 1743 two meetings were held in the new meeting-house, and measures were then taken "to glaze the meeting-house, to build a pulpit, and underpin the house at the charge of the town." The first pastor they called to settle was their old quasi-pastor at Worcester, Rev. Mr. Johnston, who had in the meantime removed to Londonderry, N. H., but he naturally enough declined the call. But Robert Abercrombie, a native of Edinburgh, a profound scholar, and possessor of a library surpassed by few in its time, and which has been kept together till the present time, began to preach to the people in the summer of 1742. His ordination sermon was preached by the famous Jonathan Edwards, and he remained a steadfast friend and coadjutor of that persecuted servant of God throughout his subsequent troubles in the neighboring Northampton. It is worth noting, that the public school of Pelham was kept in the new meeting-house for about ten years, when it was "voted to build three school-houses, one at the Meeting-house, one at the West End of the town, and one on the East Hill."

Now, notwithstanding these repeated drafts on the home colony

and church at Worcester, to Colerain and Pelham and elsewhere, those who remained there were still determined to build a meeting-house of their own. They had been weakened, but not disheartened. They naturally chose a site near to the "Old Fort," which had been to them more or less a worshiping-place, on the "Boston road," not far from the center of their scattered homesteads. I have often been in the neighborhood of this place, and am confident I can point out the spot within a very few rods. In their extreme poverty they raised the needful moneys, the timber was brought to the site, framed and raised, and the building in the earlier progress of construction, when the other inhabitants of Worcester, many of them persons of consideration and respectability and professed piety, gathered tumultuously in the night-time, leveled the structure with the ground, sawed the timbers, and burnt or carried off the pieces and other materials. This was in 1740. The defenseless, but indignant strangers were compelled to submit to this infamous wrong. The English Puritans and their irresponsible hangers-on chose indeed the night-time for their mob-violence and devilish meanness, but no blackness of darkness can ever cover up a deed like this; no sophistries, no neighborhood misaffinities, no town votes, no race jealousies, no wretched shibboleth of any name, can ever wipe out that stain. The blood of English Puritans and of Scotch Presbyterians mingles in my veins; my greatgrandfather Perry, my grandfather of the same name, my uncle, too, in the same line, officiated as deacons for ninety-four successive years in the old South Church on the Common, which originated and perpetrated this outrage on humanity; nevertheless I give my feeble word of utter condemnation for this shameless act of bigotry, the details of which I learned as a little boy at my mother's knee.

The motives to a still further exodus from Worcester on the part of the Scotch were of course still further intensified by this scandalous destruction of their property in 1740, and it is significant, that the third and fourth purely Scotch-Irish towns in Massachusetts, namely, Western (now Warren), in Worcester County, and Blandford, in Hampden County, were both incorporated the next year, 1741. These two towns, even more than the two earlier ones, Pelham and Colerain, have continued and still remain in the hands of the descendants of the Worcester families. In Blandford the families of Blair, Boise, Knox, Carnahan, Watson, Wilson, and Ferguson, were prominent; and in Western some of the same names, especially the Blairs, with Reeds and Crawfords, and many more. Notwithstanding these successive migrations from Worcester, a very considerable number of families remained there, among them, the McClellans, the Caldwells, the Blairs.

the McFarlands, the Rankins, the Grays, the Crawfords, the Youngs, the Hamiltons, the Duncans, the Grahams, the Forbushes, the Kelsos, the Clarks, the Fergusons, the McClintocks, the McKonkeys, the Glasfords, and the McGregors. The later movement of individual families from Worcester and Pelham and Coleraine and Western and Blandford carried Scotch-Irish blood, into every town of Western Massachusetts, and ultimately into most of the towns of Vermont, while the reflex movement from and into Massachusetts to and from the contemporary settlements in New Hampshire and Maine, soon to be characterized, served to keep in touch and sympathy, in mutual acquaintance and interchange of ministers, and more or less of intermarriage, all these local centers of our race in New England.

The two most distinguished men who have come out from this Worcester branch of the great migration of 1718, have been Dr. Matthew Thornton, a signer of the Declaration of Independence, and Professor Asa Gray, at the time of his death the most accomplished botanist in the world.

Matthew Thornton (or Thornington, as the name was then spelled) was a lad of four years when the five ships zigzagged into Boston harbor. His father, James Thornton, instead of going to Worcester directly that autumn, was one of a company-Willis estimates them at about three hundred-who wintered on shipboard in Portland harbor. In the spring, with few others, he settled at Wiscasset, in the Kennebec country. After a very few years there, we find both father and son in Worcester, where the boy received whatever primary education he had, and after studying medicine, which was rudely taught in those days, commenced practice in Londonderry, among those who were from his native land, and who proverbially possess warm national remembrances. Here he acquired a wide reputation as a physician, and in the course of several years of successful practice became comparatively rich for those times. He also sustained several public offices, taking, as Scotch-Irishmen are wont to do, an active and influential part in the public affairs of his locality.

He became surgeon to a regiment of New Hampshire men in the famous expedition against Cape Breton under Pepperell in 1745; and it is related of his regiment of five hundred men that only six died previously to the surrender of Louisburg, although a company from Londonderry commanded by Capt. John Mooar, were employed for fourteen successive nights, with straps over their shoulders, and sinking to their knees in mud, in drawing cannon from the landing-place to the camp, through a morass. Scotch-Irishmen always hated the French next to the Devil!

At the breaking out of the Revolution, Thornton held the post of colonel in the New Hampshire militia, and had also been commissioned a justice of the peace by Benning Wentworth, acting under British authority; but after Lexington and Concord, on the 19th of April, 1775, John Wentworth, then governor, retired from the government of New Hampshire and went to England. Under these circumstances the colony called a "Provincial Convention," of which Thornton was appointed president. There was no state constitution as yet and no declaration of independence, but there was no other constituted government in the province besides this provincial convention, and I am fond of thinking, and believe it to be historically correct to affirm, that this extemporized but indispensable New Hampshire convention, presided over by a Scotch-Irishman, Ulsterborn, was the first independent sovereignty upon this continent! It certainly assumed the functions of an independent government in the name of the people of the colony.

Thereafter the public career of Matthew Thornton, both in state and nation, is well known to the world, and a station on the railroad, from Boston to Concord, commemorates in its name, "Thornton's Ferry," a fine estate on the banks of the Merrimac, confiscated by New Hampshire from its Tory owner, which became by purchase the home and burial place of the first of our kith and kin to gain a national reputation here in the line of statesmanship.

An anecdote of Judge Thornton has been preserved, which may serve to illustrate the keen and ready wit possessed by him in common with most of the Scotch Irish race. In his old age, 1798, he happened to attend a session of the New Hampshire legislature, which met in a town adjoining his own. He was eighty-four years old. He had served many years before in all three branches of the legislature. Meeting at this time an old Londonderry neighbor, who was now a member of the House, the latter asked the judge if he did not think the legislature had improved very much since the old days when he held a seat? if it did not have more men of natural and acquired abilities, and more eloquent speakers than formerly, "for then," said he, "you know that there were but five or six who could make speeches, but now all we farmers can make speeches." "To answer that question, I will tell you a story I remember to have heard related of an old gentleman, a farmer, who lived but a short distance from my father's residence in Ireland. This old gentleman was very exemplary in his observance of religious duties, and made it a constant practice to read a portion of Scripture morning and evening before addressing the throne of Grace. It happened one morning that he was reading the chapter which gives an account of Samson catching three hundred foxes, when the old lady, his wife, interrupted him by saying, 'John, I'm sure that canna' be true; for our Isaac was as good a fox-hunter as there ever was in the country, and he never caught but about twenty.' 'Hooh! Janet,' replied the old gentleman, 'ye mauna' always tak' the Scripture just as it reads; perhaps in the three hundred there might ha' been aughteen, or may be twanty, that were real foxes; the rest were all skunks and woodchucks.'"

Professor Asa Gray, the cosmopolitan botanist, was born in Paris, N. Y., in 1810, and died in his seventy-eighth year, in Cambridge, the seat of his labors and the center of his fame. He was a great-great-grandson of the first Matthew Gray of Worcester, to whom I also stand in the same genealogical relation. Some ten years ago I spent, by invitation, an evening at his house, in order to unfold to him a little the story of our common ancestors in Worcester. He was very court-eous, and apparently attentive; but I soon discovered that the drift and training of his mind had led him to care vastly more about the genealogy and physiology of plants the world over than about the genealogy and mode of life of that Scotch-Irish ancestry from whom, nevertheless, he derived directly all the peculiar traits of his own mental activity. He was canny, absorbed, analytic, comprehensive, religiously consecrated.

In 1885, on attaining his seventy-fifth year, he was the recipient of a large and beautiful silver vase, the gift of the botanists of the United States to their honored master, and a flood of congratulations from friends at home and abroad. The following terse and appropriate lines were sent by James Russell Lowell:

"Kind Fate, prolong the days well spent,
Whose indefatigable hours
Have been as gaily innocent
And fragrant as his flowers."

Comparatively early in life he became a member of most of the learned societies of the world, and at length even the most exclusive gladly opened their doors to him. The Royal Society of London was one of these, and he was also one of the "immortal eight" foreign members of the French Institute. During his last visit to Europe, in the last summer of his life, he was received with distinguished honors every-where, among which were the highest degrees ever conferred by the great universities of Oxford, Cambridge, and Edinburgh.

He himself tersely and modestly stated his own fundamental beliefs as follows: "I am, scientifically and in my own fashion, a Darwinian; philosophically, a convinced Theist; and religiously, an acceptor of the creed commonly called the Nicene, as the exponent of the Christian faith."

2. LONDONDERRY. The core of the company that settled Londonderry, N. H., in April, 1719, consisted of sixteen men, with their families, namely: James McKeen, John Barnett, Archibald Clendenin, John Mitchell, James Sterrett, James Anderson, Randall Alexander, James Gregg, James Clark, James Nesmith, Allen Anderson, Robert Weir, John Morrison, Samuel Allison, Thomas Steele, John Stuart. Thirteen of these men lived to an average age of seventy-nine years; six of them attained to nearly ninety, and two of them overpassed that limit; and one, John Morrison, lived to see ninety-seven years. All of the Scotch-Irish of that generation, wherever they located in New England, unless their personal habits were such as shorten life, attained on the average to a very advanced age. The pioneers in this second settlement were most of them men in middle life, robust and persevering, and adventurous and strong-willed, fronting death with no thought of surrender. Most of them were the descendants of Scotch Covenanters who had passed over to Ulster later than the mass of the settlers there, and they had kept together in church relations, as well as in residence, more closely than most of the Scotch settlers. Their residence was in the valley of the Bann, mostly on the Antrim side of the river, in or near the towns or parishes of Coleraine, Ballymoney, Ballymena, Ballywatick, and Kilrea; and when they decided to emigrate. they still wished to keep together in church relations, and those of them who had been under the pastoral charge of Rev. James McGregor, who came with them, especially the McKeen families and their numerous connections, desired to form a distinct settlement here and become again the charge of their beloved pastor.

With this end in view, about twenty families, taking others with them, amounting in all (as Willis estimated) to three hundred persons, sailed from Boston in the late autumn to explore Casco Bay for a home, under a promise from Governor Shute of a grant of land whenever and wherever they decided upon a location in any still unappropriated quarter in New England. They wintered, hungry and cold, in Portland Harbor. In the early spring they explored to the castward, but there is no record how far they went or what they found. It is enough for our present purpose that Maine seemed to offer no genial home to those sea-worn and weather-beaten voyagers. Though they left a few of their number in Portland, to whom we shall recur later, and probably a larger number on the Kennebec at or near Wiscasset, the bulk determined to seek a milder climate and a more favorable

location. Undoubtedly while still in Boston their attention had been called to Southern New Hampshire as well as to Maine, both at that time under the jurisdiction of the governor of Massachusetts, for they sailed directly back to the mouth of the Merrimac and anchored at Haverhill, on that river, where they heard of a fine tract of land about fifteen miles to the northward, then called Nutfield, on account of the abundance of the chestnut and walnut and butternut trees which, in connection with the pines, distinguished the growth of its forests. A party, under the lead of James McKeen, grandfather of the first president of Bowdoin College, and brother-in-law of Pastor McGregor, went up and examined the tract; and ascertaining that it was not appropriated, they decided at once to take up here the grant obtained from the government of Massachusetts of a township twelve miles square of any of her unappropriated lands.

Having selected the spot on which to commence their settlement, and having built a few temporary huts on a little brook which they called "West-Running Brook," a tributary of Beaver Brook, which falls into the Merrimac at Lowell, and leaving two or three of their number in charge, they returned to Haverhill to bring on their families, their provisions, their implements of labor, and household utensils. Mr. McGregor and some others had passed the winter at Dracut, on Beaver Brook, just north of Lowell; and two parties, one from Dracut and the other from Haverhill, were soon converging through the forests toward West-Running Brook, when they met, as tradition says, at a place ever after called "Horse Hill," from the fact that both parties there tied their horses while the men surveyed the territory around as the future home. This day was April 11, old style, 1719. The next day, having in the meantime explored with the leaders more fully what they had selected for the township, the good pastor, under a large oak on the east side of Beaver Pond, delivered to his people, now partially re-united, the first sermon ever preached in that region—Isaiah. 32, 2: "And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." The spot where this religious service was held, especially the tree around which these hardy pioneers assembled, was for a long period regarded with great reverence by the people of Londonderry. When at last it decayed and fell, the owner of the field in which it stood planted a young apple tree among its rotten roots, which now serves, and will long serve, to designate the venerated spot.

These first families, in order to secure the advantages of near neighborhood, and be better able to protect themselves against the

attacks of the Indians, with which all the New England colonies were at that time threatened, planted their log-houses on each side of West-Running Brook, on home-lots but thirty rods wide and extending back on a north and south line till they inclosed sixty acres each. lots constituted what has ever since been called the Double Range. For fifty years or more this range continued to be a populous section of the town. The first season the settlers cultivated a field alongside the brook, then and ever since called the "Common Field;" but the best land in the township was not in that section, for it lay too low, and as each settler had allotted to him another sixty acres elsewhere. after a while the lowland began to be deserted of houses, and nothing is now to be seen along the Double Range but meadows, dotted here and there by the cellar-holes of these earliest planters. No price was paid for the land, since it was the free gift of King William to his loyal subjects of the old country, some of them faithful champions of his throne in the seige and defense of Londonderry.

The first dwellings were, of course, of logs, and covered with bark. It is to be noticed, however, that in these exiles for rightousness's sake, sound and pious as they were, there was as much human nature to the square inch as in the rest of mankind. When John Morrison was building his house in the Double Range his wife came to him, and in a persuasive, affectionate manner said to him, "Aweel, aweel, dear Joan, an' it maun be a log-house, do make it a log heegher nor the lave," (than the rest). Beaver Brook, however, tumbles well in its course from the pond to the Merrimac, and saw-mills were soon built, and within a year or two good framed houses were erected; the first for Pastor McGregor, only quite recently demolished, and the second by John McMurphy, Esq., who bore a commission as justice of the peace, dated in Ireland, and so antedated the commission signed by Governor Shute, April 29, 1720, to Justice James McKeen, in some sense the foremost man of the settlement.

Two stone garrison-houses, strongly built and well prepared to resist an attack of the Indians, were put up the first season, and to these the several families retired at night whenever, for any reason, special danger from that source was apprehended. But it is remarkable, that neither in Lovell's War, when Londonderry was strictly a frontier town, nor in either of the two subsequent French and Indian wars, did any hostile force from the northward ever even approach that town. Tradition has always been busy in ascribing the signal preservation of this colony from the attacks of the Indians to the influence of Pastor McGregor over Governor Vaudreuil, of Canada. It is said that they had known each other in the Old World at college; that a correspendence was kept

up between them on this side the water; that at the request of his friend the governor caused means to be used for the protection of the settlement; that he induced the Catholic priests to charge the Indians not to injure any of these people, as they were different from the English, and that the warriors were assured beforehand that no bounty would be paid for such scalps, and no sins forgiven to those who killed them. It is certain that the early inhabitants of Londonderry believed in all these assertions; and it is some confirmation of them that a manuscript sermon of McGregor's, still extant, has on the margin the name and various titles of the Marquis Vaudreuil, by which, of course, he would be addressed upon occasion.

At any rate, the earliest pioneers were much indebted to the volunteer services of an Indian of some tribe and connection. Taking Mr. McGregor to a high hill, he pointed to a tall pine some nine miles distant, and told him that in that direction and neighborhood there were falls in the river, where he would find an abundance of fish. By the help of his compass the pastor, with a few of the settlers, was able to mark out a course to Amoskeag Falls, where the city of Manchester now stands, and with a scoop-net, which they had provided, readily secured an ample supply of salmon and shad, with which the Merrimac then abounded. This was for a long time a valuable resource to the inhabitants of Londonderry. The salted fish constituted an important article of their food, especially before their new fields became productive. But their food at best was scant and poor for many years. Bean porridge, barley broth, hasty pudding, samp and potatoes, were the chief reliance.

In securing a perfectly valid title to their lands, and the demoeratic privileges of a town corporate, the people of Londonderry experienced no little embarrassment. The executive jurisdiction of Governor Shute over the territory was acknowledged by every body, and the validity of his grant to them of the land in the king's name; but could they also get a prior title direct from the original Indian chiefs claiming to own the land? Rev. John Wheelright, of Exeter, had obtained by fair purchase, in 1629, from the four principal Sagamores, all the territory lying between the river Piscataqua and the Merrimac. Colonel John Wheelright, of Wells, Me., had inherited from his grandfather that portion of this right, now occupied by the Scotch-Irish; and he gave to a committee of these, partly at the instance of Lieut.-Governor Wentworth of New Hampshire, a formal deed of the land ten miles square, corresponding to the grant of Governor Shute; and in consideration of this service both Wheelright and Wentworth received certain lots of land in Londonderry, which proved in the sequel to be some of the best farms in the town.

Before this was accomplished, however, appeared the first state paper of the Scotch-Irish in America, the original of which is now among the collections of the New Hampshire Historical Society, which I proceed to quote in full, because it shows there were men among them—probably in this case James Gregg and Robert Wear, who signed it—who knew how to put sharp points into clean words, and especially because it shows that they thoroughly appreciated already the town-government system of New England, and wanted all its advantages for themselves:

"The humble petition of the people late from Ireland, now settled at Nutfield, to His Excellency the Governour and General Court assembled at Portsmouth, Sept. 23, 1719,—Humbly sheweth: That your petitioners having made application to the General Court met at Boston in October last, and having obtained a grant for a township in any part of their unappropriated lands, took encouragement thereupon to settle at Nutfield about the Eleventh of April last, which is situated by estimation about fourteen miles from Haverel meetinghouse to the North-west, and about fifteen miles from Dracut meetinghouse on the River Merrimack north and by east. That your petitioners since their settlement have found that the said Nutfield is claimed by three or four different parties by virtue of Indian deeds, yet none of them offered any disturbance to your petitioners except one party from Newbury and Salem. Their deed from one John, Indian, bears date March 13, Anne Dom. 1701, and imparts that they had made a purchase of said land for five pounds. By virtue of this deed they claim ten miles square westward from Heverel line; and one Caleb Moody of Newbury, in their name, discharged our people from clearing or any way improving the said land, unless we agreed that 20 or 25 families at most should dwell there, and that all the rest of the land should be reserved for them. That your petitioners by reading the grant of the Crown of Great Britain to the Province of Massachusetts Bay, which determine th their northern line three miles from the River Merrimack from any and every part of the River, and by advice from such as were more capable to judge of this affair are satisfied that the said Nutfield is within his majesties province of New Hampshire, which we are further confirmed in, because the General Court met at Boston in May last upon our renewed application, did not think fit any way to intermeddle with the said land. That your petitioners, therefore, embrace this opportunity of addressing this Honorable Court, praying that their township may consist of ten miles square, or in a figure

equivalent to it, they being in number about seventy families and inhabitants, and more of their friends arrived from Ireland to settle with them, and many of the people of New England settling with them; and that they being so numerous, may be erected into a township with its usual privileges, and have a power of making town officers and laws. That, being a frontier place, they may the better subsist by government amongst them, and may be more strong and full of inhabitants. That your petitioners being descended from, and professing the faith and principles of, the established Church of North Britain, and loval subjects of the British Crown in the family of his majesty King George, and encouraged by the happy administration of his majesties chief governour in these provinces [Gov. Shute], and the favorable inclination of the good people of New England to their brethren, adventuring to come over and plant in this vast wilderness, humbly expect a favorable answer from this Honourable Court, and your petitioners as in duty bound shall ever pray, etc. Subscribed at Nutfield in the name of our people, Sept. 21, 1719."

Under the auspices, perhaps it would be proper to say patronage, of Lieutenant-Governor Wentworth, Nutfield was incorporated as a town in June, 1722, containing ten square miles indeed, but not equilateral, "duly bounded," panhandled, gerrymandered, so as to reach up to their fishing station on the Merrimac at Amoskeag Fallsthis portion afterward called Derryfield, and now Manchester. The following entry upon the town record must not only be viewed as a genuine token of gratitude for past favors received, but also in part as expressing a sense of pre-thankfulness for "the substance of things hoped for:" "The people of Nutfield do acknowledge with gratitude the obligation they are under to the Hon. John Wentworth, Esq., Lieutenant-Governor of New Hampshire. They remember with pleasure that His Honor, on all occasions, showed a great deal of civility and real kindness to them, being strangers in the country, and cherished the small beginnings of their settlement and defended them from the encroachment and violence of such as upon unjust grounds, would have disturbed their settlement, and always gave them a favorable ear and easy access to government, and procured justice for them, and established order, and promoted peace and good government amongst them: giving them always the most wholesome and seasonable advice, both with respect to the purity and liberty of the gospel, and the management of their secular concerns, and put arms and ammunition into their hands to defend them from the fears and dangers of the Indians; and contributed liberally, by his influence and example, to the building of a house for the worship of Ged; so that, under God, we own him for

the patron and guardian of our settlement, and erect this monument of gratitude to the name and family of Wentworth, to be had in the greatest veneration by the present generation and the latest posterity."

In the meantime and afterward, the people of the town now christened Londonderry at its incorporation, though the ancestors of most of them came from the parallel valley dividing County Antrim from County Londonderry—the seige and defense of the Ulster town in which some of them had taken a personal part giving that name the preference-were surveying their heritage, building their first meeting-house, and laying out upon the higher grounds, new ranges for farms. Among the first of these was the English Range, so-called, to accommodate a few heads of families from Massachusetts who had cast in their lot with, and were welcomed by, the Scotch-Irish. Number One on the English Range was assigned to Joseph Simonds, who was one of the first twenty heads of families, who was one of the four undertakers to build in 1719 the first saw-mill on Beaver Brook, and who (which is much less worth the mention) was one of the greatgreat-great grandfathers of my children. A few weeks ago I had myself driven leisurely in a buggy over all parts of ancient Londonderry; I crossed the original farm of Joseph Simonds, No. 1 in the English Range, and was told by Mr. Choate, proprietor of the same or adjoining estate, that "the best lands in Londonderry were on the English Range;" I rode also over the crest of Aiken's Range, and along the brook bearing the same name, and farther west toward the so-called High Range, past the second-built church, and then bearing east past the site of Dr. Morrison's church, and near the place of the Hill church and gravevard, and, crossing the railroad again, with Beaver Pond on the left, climbed the hill past the original meetinghouse, which John Wentworth helped to build, and the original gravevard there-God's own sown field-and on the road towards Parson McGregor's first framed house touched the highest land in old Londonderry; whence returning to Derry village, we crossed the old "West Running Brook," and passed also by the "Common Field," and on Beaver Brook again, the place of the first saw-mill, which Joseph Simonds helped to build, and where logs have been rolled in and boards tossed out from that day to this.

It was not all harmony in state or church in ancient Londonderry. The town thrived and the congregation became very large. "Many men of many minds." The Scotch-Irish were a straight-thinking and a plain-speaking people. Parson McGregor died in 1729. Though but a youth at the time, he took part in the defense of the Ulster Derry, and always claimed to have himself discharged the large guns

from the tower of the cathedral which announced to the starving besieged below the approach of the ships up the Foyle that brought them the final relief. Soon after the death of McGregor, Rev. Matthew Clark, then seventy years old, came direct from Ireland to Londonderry, and was asked to supply the desk and take pastoral care, but not to become formal pastor. There is extant an original portrait of this man, representing him with a black patch around the outer angle of the right eye, the patch covering a wound that refused to heal, received in one of the sallies of the besieged at Londonderry. He had been an officer in the Protestant army during the civil commotions in King William's time, and had been particularly active in the defense of Derry. It is related of him that, while sitting as moderator of the presbytery, the martial music of a training band passing by recalled the smoldering fires of his youth, and made him incapable for a little time to attend to his duties, and his reply to the repeated calls of the brethren was, "Nae business while I hear the toot o' the drum!" and when he died at the age of seventy-six, in January, 1735, in compliance with his special request on his death-bed, his remains were borne to the grave by those only who had been his fellow-soldiers and fellow-sufferers in the siege of Londonderry! This is at once the most picturesque and the most pathetic scene in the story of the Scotch-Irish in New England. Forty-five years after the event, this modern Israel, this "Warrior of God," in two senses, borne along between the mingled pines and nut-trees of a new God's acre in the wilderness, by those only who, with him, had stood to the outermost verge of their lives for the faith once delivered to the saints!

Two years after the death of Matthew Clark, David McGregor. son of the first minister, who had received his literary and theological education chiefly under the tuition of Clark, himself an universitybred man, took pastoral charge of the new West Parish in Londonderry. Two meeting-houses had already been built in this parish—one on Aiken's Range, and the other, called the Hill Meeting-house, nearly a mile west. Here were the seeds of a deep-scated and long-continued quarrel. Moreover, there was great dissatisfaction with Mr. Davidson, the third pastor in the old parish. The population was increasing, and was already beginning to diffuse itself into new settlements in the neighborhood. At a sacramental season in 1734, only fifteen years from the first settlement, there were present, according to the church records, seven hundred communicants. The everlasting place-of-themeeting-house question, which has wrought more plague and alienation in New England than all theological dogmas put together, was stirring up the ministers and the sessions and the people into a hotch-potch;

and this, as at Worcester, with other matters of disagreement, intensified the spirit of separation, and multiplied in course of time new colonies going forth to post themselves elsewhere. During the quarter-century preceding the Revolution, ten distinct settlements were made by emigrants from Londonderry, all of which became towns of influence and importance in New Hampshire. Two strong townships in Vermont, and two in Nova Scotia, were settled from the same source within the same time; besides which, numerous families, sometimes singly and sometimes in groups, went off in all directions, especially northward and westward, up the Connecticut river and over the ridge of the Green Mountains, to carry every-where the sturdy qualities, the fixed opinions, and the lasting grudges characteristic of Scotch-Irishmen.

Neither the crown nor the colonies ever appealed in vain to these brave people, now widely scattered, for help in the old French wars. Not a route to Ticonderoga or Crown Point but was tramped again and again by the firm-set feet of these New England Protestants. were with Colonel Williams in the "bloody morning scout" at the head of Lake George in 1755, and in the battle with Dieskau that followed; they were with Stark and Lord Howe under Abercrombie in the terrible defeat at Ticonderoga in 1758; many of them toiled under General Amherst at his great stone fort at Crown Point in 1759, whose broken ruins even astound us to-day; and others still were with General Wolfe on the Heights of Abraham the same year, where and when was fought the most vital and decisive battle ever seen upon this continent. Major Robert Rogers, the famous commander of the three companies of rangers raised by New Hampshire in 1756, was himself a native of Londonderry, and most of his men were enlisted in the same locality.

When it came to the Revolution, however, Rogers's loyalty to the English king, for whom he had risked his life in numberless scouts and fights, overrode his sense of the grievance of the colonies, and he was proscribed as a Tory by the act of New Hampshire. Not so John Stark. Stark was captain of one of Rogers's companies of rangers, and at one time commanded the whole corps, with the rank of major. Rogers went to England in 1777, and Stark, the same year, went to Bennington! In August next will be consecrated there, with fitting ceremonial, to national and local liberty, a limestone shaft 301 feet high, whose foundations are cut into the solid and everlasting rock—a shaft paid for from out the treasuries of the three states which furnished Stark his men for that fight; from out the treasury of the United States, under whose colors, a little later, he fought Burgovne in per-

son at Saratoga, and from out the scattered contributions of patriotic men and women all over the land; a shaft which will stand a silent witness for many things and many men—for the Berkshire militia, for the Green Mountain Boys and the Catamount tavern, but most of all for John Stark, the most distinguished Scotch-Irishman of New England, a native of Londonderry, and for the seventy Derry volunteers who went with him to Bennington, and whose names are of record, and for Robert McGregor, a grandson of the old pastor, who was on Stark's staff in 1777!

Colonel George Reid, another native of Londonderry, pure blood, held a command in the New Hampshire forces during the entire war of the Revolution; was in the battles of Bunker Hill, Long Island, White Plains, Trenton, Brandywine, Germantown, Saratoga, and Stillwater; was with the army in all their hardships at Valley Forge during the severe winter of '77-'78. He took an efficient part in Sullivan's expedition against the Six Nations, and was in chief command at Albany during the last summer of the war. Afterward he was appointed by his old commander and companion-in-arms, General Sullivan, then president of the State of New Hampshire, to command, as brigadier-general, all the forces of the state in a most critical juncture of the civil and military affairs of that section.

It is not so generally known that James Miller, who brought out more reputation from our last war with Great Britain at the northward than any other American save Winfield Scott, was a Scotch-Irishman out of the loins of Londonderry. He was born in Peterborough, N. H., in 1776; studied for a while in his youth at Williams College, in Massachusetts; became interested more or less in military affairs, and was recommended to the War Department at Washington by General Benjamin Pierce, father of the late president, and was commissioned Major in the Fourth U. S. Infantry March 3, 1809, the last day of Jefferson's Administration. The war with England soon breaking out, young Miller was ordered to Indiana Territory under General Harrison, and his regiment was in the battle of Tippecanoe. Under General Hull at Detroit, James Miller and Lewis Cass, both young officers in the army, and the two becoming thereafter life-long friends, planted with their hands the United States flag on Canada soil, at Sandwich, July 14, 1812. Both were afterward taken prisoners with Hull, though Cass snapped his sword before surrendering it; and both made public complaint of what they deemed the cowardice of Hull, on the basis of which and other like testimony he was tried by court-martial and condemned, but was pardoned by the president, and lived to vindicate his

action in a pamphlet now generally regarded as exculpatory and triumphant.

After Miller was exchanged he was put into command of the Twenty-seventh Regulars, and ordered to the Niagara frontier under General Jacob Brown. The story of the battle of Lundy's Lane is known to all Americans; but I have recently had the pleasure of reading a letter written by Colonel Miller three or four days after the battle to his wife—"My Beloved Ruth"—in which he gives interesting details of the storming of the battery and the capture of the cannon, which are not down in the books. Brown's order to him, as he transcribes it for his wife, is a little different from what it stands in the histories—"Colonel, take your regiment, storm that work, and take it!" "I'll try, sir!"

With three hundred men he moved steadily up the hill in the darkness, along a fence lined with thick bushes, that hid his troops from the view of the gunners and their protectors, who lay near. When within short musket range of the battery, they could see the gunners, with their glowing linstocks, ready to act at the word Fire! Selecting good marksmen, Miller directed each to rest his rifle on the fence, select a gunner, and fire at a given signal. Very soon every gunner fell, when the colonel and his men rushed forward and captured the battery—not, however, until a terrible hand-to-hand fight in the darkness with the protectors of the guns had ensued. The British fell back. Rallying, and being re-inforced by three hundred men sent forward by Drummond from Queenstown, they were repulsed the second time. Let Miller tell the rest of the story in words to his wife: "After Generals Brown, Scott, and others were wounded, we were ordered to return back to our camp, about three miles [Chippewa]. and preparations had not been made for taking off the cannon, as it was impossible for me to defend them and make preparations for that too, and they were all left on the ground, except one beautiful sixpounder, which was presented to my regiment in testimony of their distinguished gallantry. The officers of this army all say, who saw it, that it was one of the most desperate and gallant acts ever known; the British officers whom we have prisoners say it was the most desperate thing they ever saw or heard of. General Brown told me the moment he saw me that I had immortalized myself. 'But,' said he, 'my dear fellow, my heart ached for you when I gave you that order, but I knew it was the only thing that would save us."

Miller had indeed immortalized himself already; and five years later, in the piping times of peace, he resigned his commission in the army, an act he regretted as long as he lived, and received the appointment of Governor of Arkansas, a place he held for four years. He returned to New Hampshire, an invalid, in 1823, and received the appointment of national collector at Salem and Beverly in Massachusetts, a post he held for twenty-four years, when he resigned, and was succeeded by his youngest son, who held it eight years longer. He was doubly immortalized in this last period of his life by having Nathaniel Hawthorne, a subordinate in the custom-house, "a chiel amang them takin' notes," and the notices of James Miller in the miscellaneous writings of Hawthorne honor the pen and heart of the one as much as the life and conduct of the other. Miller died 7th July, 1851, and lies buried in Salem. He was a Scotch-Irishman indeed, in whom was no guile.

Londonderry and the towns populated from it have furnished ornaments to society all over New England in every walk of life. Let me rather say, all over the country, particularly North and Middle and West. I will only mention two by name in this connection, Horace Greeley and Geo. W. Nesmith. Greeley was a man known and read of all men. His faults were as open as his virtues, and both rested back alike upon a true and rough manhood.

"Strong-armed as Thor—a shower of fire His smitten anvil flung; God's curse, Earth's wrong, dumb Hunger's ire— He gave them all a tongue!"

Geo. W. Nesmith died only a month ago, in his 90th year, and passed his life in the near neighborhood of Daniel Webster's birthplace in New Hampshire, both of them graduates of Dartmouth College, and the two remarkably intimate with each other till Webster's death in 1852, though Nesmith was by much the younger man. In the very crisis of the fate of his college, Webster defended and emancipated it in the Supreme Court of the United States; perhaps in part from that very reason, so strongly was the younger man drawn toward the traditions of the elder. Nesmith flung his old age till the very last into a supreme effort to sweeten and harmonize troubles that have come upon his college, not troubles of the same crucial type as struck in the first quarter of the century, but still troubles that impede its usefulness and lessen its prestige.

I have no list of the governors of New Hampshire from 1775, when all direct authority of the British crown was suppressed there, and even if I had I could not certainly tell what proportion of them have been of Scotch-Irish origin; but I have been pretty familiar with the names of New Hampshire governors for fifty years, and I venture

in this great presence the historical conjecture, that nearly, if not quite, one-half of them from that day to this have been of our own strain of blood.

3. Kennebec Country. Full as New Hampshire became of the Scotch-Irish, especially in the southern and eastern halves of it, it is ? likely that this element became still more predominant in what is now the State of Maine. We have already noted the but half-suppressed anxiety of Governor Shute at Boston to get as many as possible of the five ship-loads into his province to the eastward, as a frontier-barrier against the French and Indians of Canada. Although many of the supposed three hundred persons who wintered in the harbor of Portland returned the next spring to the Merrimac to settle Londonderry, some of them remained in Maine. We know certainly, that John Armstrong, Robert Means, William Jameson, Joshua Gray, William Gyles, and a McDonald remained and founded families in Portland. James Armstrong, for example, an infant son of John, was born in Ireland in 1717, and the parents had a son Thomas, born in Portland in 1719. It is pretty certain also, that parts of that company were left on points along Casco Bay and the mouth of the Kennebec, at or near Wiscasset, before the main part returned to the Merrimac.

We happen to know with almost absolute certainty the fortunes of one of the families left behind in Portland, when the future Londonderry settlers returned to Massachusetts. This was the family of Joshua Grav. He had a Celtic-Irish wife, and a large family. The names of the sons of this family were Reuben, Andrew, James, John, Samuel and Joshua. In the spring of 1759, the year of Wolfe's battle on the Heights of Abraham, Governor Pownall, of Massachusetts, fitted out an expedition of 395 men in order to capture from the French the mouth of the Penobscot River. They left Portland May 4, and arrived at Wasaumkeag Point, May 17. Among the enlisted men were Andrew and Reuben Gray. In Governor Pownall's journal may be found the following: "May 26. Visited Pentaget with Captain Cargill and twenty men. Found the old abandoned French Fort, and some abandoned settlements. Went ashore into the Fort. Hoisted the King's Colours there and drank the King's health. barked in the sloop King George for Boston."

The place thus described is now known as Castine, from Baron Castine, whose name is a very familiar one along the eastern coast of Maine; and among the twenty men who accompanied Governor Pownall on that occasion was Reuben Gray. A strong fort was planned at Wasaumkeag Point, and the work of building it was carried forward so diligently, that it was completed July 5, 1759, the expense being

A garrison was kept there until 1775, when the fort was dismantled by Commodore Mowett in a British man-of-war, and later in the same year entirely destroyed by Colonel Cargill, of New Castle. The building of this fort marked the beginning of settlements by the English around the Penobscot Bay and river region, the first settlers being members of the military expedition, who, on being discharged, established themselves near the fort, where their homes could have its protection against the French and Indians. The two Gray brothers, Reuben and Andrew, being of a venturesome disposition, crossed the bay and located at what is now called Penobscot, and were the first settlers of English origin to build their homes on that historic peninsula. Several brothers of Reuben and Andrew followed them to the Penobscot, and at last also, their old father and mother. The distinction is claimed for Reuben's son, Reuben Grav 2d, of being the first male child of English parentage born east of the Penobscot River, the date of his birth being 1762. The old father, Joshua, died about the opening of the Revolution, but the Irish widow continued until after the close of The first Reuben seems to have died about 1820; and the second certainly in 1858; and about ten years ago, as my two oldest boys, with other students of Williams College, were making sailing excursions along the coast of Maine, they ran across, at Brooksville. within the mouth of the Penobscot, Captain Abner Gray, son of the second Reuben, then nearly eighty-five, as straight as an arrow, helpful and hospitable, and that chance acquaintance led to the correspondence that has given us these facts about the Scotch-Irish on the Penobscot. The Grays of this very family are still in large numbers in Brooksville and Bucksport, on the lower Penobscot, and so are Wears, and Orrs, and Doaks, and other Scotch-Irish families.

In published extracts from court records of the Province of Maine I have read the affidavits of several of the early inhabitants, who stated that they came to Boston in August, 1718, from Ulster, and thence that autumn to Maine, where they settled in Brunswick and that neighborhood; which is another independent evidence that parts of our now famous five ship-loads furnished the first Scotch-Irish settlers of Maine, as well as of New Hampshire and Massachusetts.

The next attempt to introduce this class of immigrants into Maine seems to have been from a source entirely independent of the previous one, though nearly contemporaneous with it. Robert Temple, who had been an officer in the English army, and was a gentleman of family, was the leader in the enterprise. His motive was to establish himself as a large landed proprietor in this country. He says in a letter to the Plymouth proprietors: "In September, 1717, I contracted

with Captain James Luzmore, of Topsham, to bring me, my servants, and what little effects I had to Boston." "My eve," he continues, "was always toward a good tract of land as well as a convenient place for navigation." Returning from an examination of Connecticut, he says: "I was resolved to see the eastern country also before I should determine where to begin my settlement." The proprietors of the west banks of the Kennebec took him down to see their land, but he gave the ultimate preference to land on the east side of the river, which belonged to Colonel Hutchinson and the Plymouth Company, and he became a partner in that concern and engaged to bring a colony to it. Within two years he chartered five large ships to bring over families from Ulster to carry on the settlement. They were the same sort of people that came to Boston, and from the same general locali-During the two years, 1719 and 1720, several hundred families were landed on the shores of the Kennebec from its mouth to Merrymeeting Bay. Many of the families settled in what is now Topsham, which received its name from Temple's place of departure on his first voyage, the port of Exeter in Devonshire; another portion settled in the northerly part of Bath, on a tract of land stretching along on Merrymeeting Bay to the Androscoggin, and was called Cork, and sometimes Ireland, from the country of the settlers, which name it still retains; and still others straggled along on the eastern side of the bay and river, and descendants of these still occupy and improve portions of the country. The familiar Scotch names, McFadden, McGowen, McCoun, Vincent, Hamilton, Johnston, Malcolm, McClellan, Crawford, Graves, Ward, Given, Dunning, Simpson, still live to remind the present generation of the land from which their ancestors came.

Unhappily, the Indian troubles, which we call "Lovell's War," commenced shortly after Temple's people got fairly scated on the Kennebec, broke up some of the settlements, which had begun to assume a flourishing aspect, and scattered away many colonists from the rest; some of these sought a refuge with their countrymen at Londonderry, N. H., but the greatest part of them removed to Pennsylvania; Brunswick and Georgetown were destroyed and deserted; in the summer of 1722, nine families were captured at one time by the Indians in Merrymeeting Bay; but Temple himself and many of his people remained, and the descendants of both have connected their names indissolubly with Bowdoin College in Brunswick, and with both state and church in Maine. Temple himself received a military commission from Governor Shute, and rendered good service in the defense of his adopted country. His posterity have served it long and well. His eldest son, Robert, married a daughter of Governor Shirley; the second son,

John, lived to become a baronet, and married a daughter of Governor Bowdoin, of Massachusetts. Their daughter, Elizabeth, married Thomas D. Winthrop, of Massachusetts, and those are the parents of Robert C. Winthrop, of Boston.

After the breaking up of the Norridgewock tribe on the Upper Kennebec, some of Temple's Scotch settlers returned to the deserted places on the eastern shore, and new adventurers sought the vacant seats. In 1729, Colonel Dunbar, a native of Ireland, of Scottish descent, in the hope of separating Maine from the Massachusetts government, obtained a commission from the crown as governor of the territory. He had previously been commissioned as surveyor-general of the woods, with a view to preserve the pine timber for the British navy. He selected Fort Frederick, at Pemaguid, as the seat of his government, and was placed in possession by a detachment of troops from Nova Scotia in 1730. Rightful were the claims of Massachusetts to the eastern shore, but Dunbar took immediate measures to occupy and improve the lands in his new province by inviting his countrymen, the Scotch-Irish, to settle upon them through liberal inducements both of lands and privileges. He granted one-hundred-acre lots on Pemaquid in the neighborhood of the fort, laid out and improved a large farm for himself, and ceded to his countrymen, Montgomery and Campbell and McCobb, large tracts, which soon became towns. In the course of two or three years, more than one hundred and fifty families, principally of Scotch descent, were introduced into this territory. Some were drawn from the older settlements of the stock in Massachusetts and New Hampshire, and some were fresh colonists from Ireland. These had their pastor, Rev. Robert Rutherford, and their Presbyterian institutions, which they cherished with great tenacity for Among these families were McClintocks, Hustons, McLeans, McKeens, Caldwells, Dicks, Forbushes, Browns, McIntyres, and McFarlands.

Massachusetts continued to protest against the government of Dunbar, excellent as were its results, and it was terminated in August, 1732, and jurisdiction restored to Massachusetts. Dunbar returned to England in 1737, where, like Penn, he was committed to prison for debt, but afterward released through the liberality of his friends, and in 1743 was appointed governor of St. Helena, an English island since rendered famous by the exile of a more distinguished ruler than this early Scotch-Irish governor of Maine.

Samuel Waldo, who had been a sort of agent of Massachusetts in displacing Dunbar, and who had an interest in the territory as a patentee, and who had seen the benefit arising from the admirable class

of immigrants whom Dunbar had introduced, proceeded to profit by the example in respect to his own ample possessions lying between the St. George and the Penobscot rivers. In 1734, Waldo carefully examined the resources of his land grant, and fortunately discovered the invaluable quarries of limestone, which have proven from that day to this day a source of continued riches and progress to the inhabitants of that peninsula. The first movements in the manufacture of lime there, which are now so extended, and which seem at present to claim the attention of our legislators at Washington, were so small that the lime was shipped to Boston in molasses casks. The St. George river, on which the first settlements were made, is a plunging stream, and afforded then and now fine mill sites for handling both wood and stone, and the near forests gave an abundant supply of timber.

Waldo's first settlers upon his eastern grant were all of Scotch descent from the North of Ireland-some of them of recent immigration, and others had been in the country from the first arrival in Boston in 1718. This company consisted of twenty-seven families, arrived upon the spot in 1735, and each family furnished with one hundred acres of land on the banks of the St. George, in the present The names of some of these pioneers will town of Warren, Maine. show to those familiar with the history of Maine how much the state is indebted to this enterprising proprietor, Samuel Waldo, for placing in permanent contact with the soil these most useful settlers. Among the names are Alexander, Blair, Kilpatrick, North, Patterson, Nelson, Starrett, Howard, McLean, Spear, Creighton, McCracken, and Morrison. The Old French War broke out in 1744, which greatly interrupted developments in Maine for ten years, when Waldo went to Scotland again, and formed a company of sixty adults and many children, who reached St. George's river in September, 1753, and were settled in the western part of Warren, to which they gave the name of Stirling, the ancient royal city of their country. These were mostly mechanics; the names of some of them were Anderson, Malcolm, Crawford, Miller, Auchmutey, Carswell, and Johnston; and this we believe to be the last immigration into New England of people of Scottish extraction, in any considerable number, prior to the outbreak of the Revolutionary War.

From these three centers of diffusion, now briefly indicated—Worcester, Londonderry, Wiscasset—the Scotch-Irish element penetrated and permeated all parts of New England: Maine the most of all, New Hampshire next, then Massachusetts, and then in lessening order Vermont and Connecticut and Rhode Island. They were all in general one sort of people. They belonged to one grade and sphere

of life. They were for the most part very poor in this world's goods. The vast majority of all the adults, however, could read and write. If they had but one book to a family, that book was surely the Bible, which is itself, as we sometimes forget, a large collection of books of very varied character; and if there were two volumes to a family, the second place in most cases was disputed between Fox's "Book of Martyrs" and Bunyan's "Pilgrim's Progress." Their personal habits, their mental characteristics, their religious beliefs and experiences, and their very superstitions, were held largely in common; and all these were in more or less pronounced contrast with corresponding traits of the English Puritans who had nestled before them in most parts of New England.

So far as their physical natures went, they had received in the old country a splendid outfit for the race of life, in large bones and strong teeth, and a digestive apparatus the envy of the mountain bears. Men and women both were trained to an almost tireless physical industry. The struggle for physical subsistence had been with them no mere figure of speech. First of European countries, the potato had been found by Ireland, to which it had been brought from Virginia by slave-trader Hawkins in 1565, an invaluable resource of food for the poor; and each and every company of Scotch-Irish brought with them to New England, as a part of the indispensable outfit, some tubers of this esculent, which they prized beyond price. The pine lands of New England, which are always sandy, are adapted to the potato; and if there were no suffering from hunger in those large families during the first years of their sojourn, it should doubtless be put to the credit of the easily-cultivated, much-multiplying Irish potato!

Each and every company of these people brought also with them into New England the agricultural implements needful for the culture of the flax-plant, and the small wheels for spinning the flax-fiber, and the looms for weaving the linen textures. Nothing connected with the newcomers excited so much interest in English and Puritan Boston, in 1718, and the three following years, as the small wheels worked by women and propelled by the foot, for turning the straight flax-fibers into thread. There was a public exhibition of their skill in spinning flax, by the Scotch-Irish women, on Boston Common in the spring of 1719, at which prizes were awarded to the foremost. Drake's "Boston" gives an account of the sensation produced by the advent of this strange machine there, and of societies and solve is formed to teach the art of thus making linen thread. For roar years the novelty exercised its fascination, and the first ladies of the town paraded on the common to exhibit their newly-learned art, derived from their stalwart sisters

from over the sea. It is not historically set down in the records in so many words, but at this safe distance, and (as it were) under the protection of the guns of Fort Duquesne, we may venture the assertion, that the Boston girls were hard to beat in their newly-found and most useful avocation!

When Londonderry was incorporated in the name of George III, June, 1722, the charter enacted "that on every Wednesday of the week forever they may hold, keep, and enjoy a market for the buying and selling of goods, wares and merchandise, and various kinds of creatures, endowed with the usual privileges, profits and immunities, as other market towns fully hold, possess and enjoy; and two Fairs annually forever, the first to be held and kept within the said town on the 8th day of November next, and so annually forever, and the other on the 8th day of May in like manner. Provided, if it should so happen, that at any time either of these days fall on the Lord's day, then the said Fair shall be held and kept the day following it. The said Fair shall have, hold and enjoy the liberties, privileges and immunities as other Fairs in other towns fully possess, hold and enjoy."

For more than one hundred years these semi-annual fairs were maintained without a break. Their original design was good, namely, to afford opportunity to people of neighboring towns to meet and exchange their commodities with each other for a mutual profit—and we will just note in passing that the Scotch-Irish of that day had not made the grand modern discovery that exchange of commodities is a crime to be prevented by the exercise of all the powers of the United States government. The assemblages at these fairs were usually large, merchants from Haverhill and Salem and Boston were present with their goods, and every variety of home growths and manufactures was collected for exchange. Every thing at first was conducted with a decent order and propriety, although the fair was always held in and around the only tavern of the town, and there was always much drinking over the bar and some intoxication. As time went on and as stores became multiplied in the towns, and as means of communication improved, the benefits of these fairs and the grounds for their maintenance diminished, and the obvious evils increased, until they proved a moral nuisance, attracting chiefly the more corrupt portion of the community, and exhibiting each year for successive days scenes of vice and folly in some of their worst forms. Serious attempts were made from time to time by the town to mitigate these evils, but with little success. In 1798 the following vote was passed at the annual town-meeting:

"From the misconduct and disorderly behavior of most of the people which frequent the fair, as now holden, the good intention and original design are altogether defeated, it is hereupon enacted, that it shall be confined to two days, one day each spring and fall—voted also, that no booth shall be used after 9 o'clock in the evening of said days, for selling merchandise or liquor, or furnishing any kind of entertainment, without forfeiting and paying a fine of one pound." And at last the final suppression of the fair was brought about in 1839, as the result of the temperance reformation in Londonderry, for when the bar was removed from the tayern and no intoxicating drinks were to be had in the place, the crowds assembled as usual, but at once withdrew.

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The ministers were particularly skilled as between each other in humorous attack and retort. It was the one chief relief from the soberness and intensity of their lives. For example, two of these ciergymen were walking along together on an icy road. Suddenly one of them slipped, and fell flat. Rev. Upright eved his brother for a moment solemnly, and quoted: "The wicked stand in slippery places." Instantly retorted Rev. Prostrate, "I see they do, but I can't." William Stinson, born in Ireland, came to Londonderry with his father while still very young. Thence he migrated to Dunbarton, N. H., where he lived alone in his log-house, destitute of most of the conveniences of domestic life, and laid there and thus the foundations of a large fortune for the time. Rev. David McGregor, of Londonderry, called on him there (they had been boys together), and dined with Not having a table, or any thing that would answer for a better substitute, Brother Stinson was obliged to make use of a bushel basket placed bottom-side upward. Both were grateful beforehand for the frugal meal frugally served, and Rev. Mr. McGregor, being asked, of course, to solicit the Divine blessing, pertinently and devoutly implored that his host might be blessed "in his basket and his store." This was literally verified in the time to come!

Rev. Matthew Clark, who carried to his grave an unhealed wound from a sword-cut received in the siege of Derry, was accustomed, even to old age, and even in the pulpit, to quick and witty turns, which we must suppose were very effective. At any rate, they are very interesting to us, accustomed as we are, more or less, to duft preaching. The old cavalry captain with the black patch over his eye-brow was preaching one day on the over-confidence of Peter, that he would never deny his Lord, and his subsequent humiliating fall, and remarked: "Just like Peter, aye mair forrit than wise, ganging swaggering about wi' a sword at his side; an' a puir han' he mad' o' it when he cam' to the

trial, for he only cut off a chiel's lug, an' he ought to ha' split down his head!"

This same old warrior of God is said also to have commenced a discourse from Philippians, 4:13, in the following startling manner: "'I can do all things.' Ay, can ye, Paul? I'll bet ye a dollar o' that (placing a Spanish milled dollar upon the desk). Stop! let's see what else Paul says: 'I can do all things through Christ, which strengtheneth me.' Ay, sae can I, Paul; I draw my bet," and he thereupon returned the dollar to his pocket!

This gift of enlivening humor, so common and so much cultivated among them, afforded a much needed relief to their isolated lives, and afforded a relief also to their usually downright and dogmatic expression of their opinions. They were open and aboveboard in all their opinions and in all their talk. They did not back-bite with their tongues. There was biting, a plenty of it, but it was in a forward movement, fronting the opponent, whoever he was. Subterrancanism was something these people abhorred. If any one had a ground of complaint against another, or, what was much the same thing, if he supposed he had, his method of procedure was not like that of besieging castles in the Middle Ages, by gradual approaches, but, on the contrary, was exceedingly direct and personal. The party of the second part was pretty sure to be the first one to hear of the grievance, and of the quick feelings excited by it. They seemed to like to fight their own battles directly, and rarely enlisted substitutes! They were a pugnacious people among themselves, these Their views were mostly definite, and sharpened to a There was a wholesome breeziness among them, that is refreshing to look back upon. They were fond of regarding the Christian course under St. Paul's favorite figure of a warfare; whatever else they failed to do, they meant to fight a good fight, and to keep the faith once delivered to them—the present saints.

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In conclusion, let me mention just a few living Scotch-Irish people out of the New England stock, with whom I chance to be acquainted directly or indirectly, whose acquaintance I highly prize, and who are each and all distinguished in their sphere: Hugh McCulloch, born and bred in Maine, known and honored of all men; Charles J. McCurdy, a nonagenarian jurist of Lyme, Conn.; Manton Marble, of New York; George W. Anderson, of Boston; Rev. Dr. George Mooar, of Oakland, Cal.; Miss Philena McKeen, Andover, Mass.; Mrs. Gov. Fairbanks, St. Johnsbury, Vt.; Robert C. Mack, Londonderry, N. H.; Senator Blair and Congressman Moore and

Acting Governor Taggart, all of New Hampshire; Professor L. W. Spring, of Williams College; Major H. B. McClellan, of Kentucky, and Henry H. Anderson, of New York.

PARTIAL LIST OF AUTIIORITIES.

- 1. Lincoln's History of Worcester.
- 2. Wall's Reminiscence of Worcester.
- 3. Worcester Records of Births and Deaths.
- 4. Registry of Deeds, Worcester.
- 5. Published Inscriptions on Gravestones in Worcester.
- 6. Parker's Londonderry, N. H.
- 7. State Papers of New Hampshire, particularly "Towns," vol. 14, and "Muster-Rolls," vol. 2.
 - 8. Communications from Robert C. Mack, Londonderry, N. H.
- 9. Holland's History of Western Massachusetts, "Coleraine," "Blandford," "Pelham," and passim.
 - 10. History of Peterboro', N. H.
 - 11. McKeen's History of Bradford, Vt.
- 12. Thompson's Gazetteer of Vermont, "Londonderry," "Landgrove," etc.
 - 13. Caleb Stark's Life of John Stark.
- 14. American Biography, sub verbis, "Matthew Thornton," "Asa Gray," "Charles J. McCurdy," etc., etc., etc.
 - 15. Hugh McCulloch's "Memorials of Half a Century."
- 16. Green's "Short History of England," as revised by Mrs. Green.

GENERAL SAM HOUSTON, THE WASHING-TON OF TEXAS.

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Ladies, Gentlemen, and Scotch-Irishmen of America:

I come to speak to you of that epoch-making man, General Sam Houston, who was born the 2d of March, 1793, in Rockbridge county, Virginia, seven miles east of Lexington, at a place known as Timber Ridge Church. The day of his birth, he was many years afterward to celebrate as the anniversary of the birth of a new republic, for it was on his natal day that Texas declared herself free and independent.

His ancestors, on his father's and mother's side, are traced back to the Highlands of Scotland. They are there found fighting for "God and liberty," by the side of John Knox. During those times of trouble, they emigrated with that numerous throng of brave men and women, who were driven away from their Highland homes to seek a refuge in the north of Ireland. Here they remained till the siege of Derry, in which they were engaged, when they emigrated to Pennsylvania. For more than a century these families seemed to have kept together in all their wanderings, and at last a union was formed between them by the marriage of his parents, who had been some time settled in Virginia at the time of his birth.

His father was a man of moderate fortune; indeed, he seems to have possessed the means only of a comfortable subsistence. He was known only for one passion, and this was for a military life. He had borne his part in the Revolution, and was successively the inspector of General Bowyer's and General Moore's brigades. The latter post he held till his death, which took place in 1807, while he was on a tour of inspection among the Alleghany mountains. He was a man of powerful frame, fine bearing, and indomitable courage. These qualities his son inherited, and they were the only legacy he had to leave him.

His mother was an extraordinary woman. She was distinguished by a full, rather tall, and matronly form, a fine carriage, and an impressive and dignified countenance. She was gifted with intellectual and moral qualities, which elevated her, in a still more striking manner, above most of her sex. Her life shone with purity and benevolence, and yet she was nerved with a stern fortitude, which never gave

way in the midst of the wild scenes that checkered the history of the frontier settler. Her beneficence was universal, and her name was called with gratitude by the poor and the suffering. Many years afterward her son returned from his distant exile to weep by her bedside when she came to die.

Mrs. Houston was left with the heavy burden of a numerous family. She had six sons and three daughters. But she was not a woman to succumb to misfortune, and she immediately sold out her homestead, and prepared to cross the Alleghany Mountains, and find a new home on the fertile banks of the Tennessee river.

Young Houston was now set to work with the rest of the family, in breaking up the virgin soil, and providing the means of subsistence. There seems to have been very little fancy on his part for this occupation.

There was an academy established in that part of East Tennessee about this time, and he went to it for a while, just after Hon. Mr. Jarnagin, who long represented his state in the United States Senate. had left it. He had got possession, in some way, of two or three books, which had a great power over his imagination. No boy ever reads well till he feels a thirst for intelligence, and no surer indication is needed that this period has come, than to see the mind directed toward those gigantic heroes who rise like specters from the ruins of Greece and Rome, towering high and clear above the darkness and gloom of the Middle Ages. He had, among other works, Pope's Iliad, which he read so constantly, we have been assured on the most reliable authority, he could repeat it almost entire from beginning to His imagination was now fully awakened, and his emulation began to be stirred. Reading translations from Latin and Greek soon kindled his desire to study these languages, and so decided did this propensity become, that on being refused when he asked the master's permission, he turned on his heel, and declared solemnly that he would never recite another lesson of any other kind while he lived; and from what we have been able to learn of his history, we think it very probable that he kept his word. But he had gathered more from the classic world through Pope's Iliad than many a ghostly book-worm who has read Euripides or Eschylus among the solemn ruins of the portico itself. He had caught "the wonted fire" that still "lives in the ashes" of their heroes, and his future life was to furnish the materials of an epic more strange than many a man's whose name has become immortal. His elder brothers seem to have crossed his wishes occasionally, and by a sort of fraternal tyranny quite common, exercised over him some severe restraints. At last they compelled him to

go into a merchant's store and stand behind the counter. This kind of life he had little relish for, and he suddenly disappeared. search was made for him, but he was nowhere to be found for several weeks. At last intelligence reached the family that Sam had crossed the Tennessee river and gone to live among the Indians, where, from all accounts, he seemed to be living much more to his liking. They found him, and began to question him on his motives for this novel proceeding. Sam was now, although so very young, nearly six feet high, and standing straight as an Indian; coolly replied that "he preferred measuring deer tracks to tape, that he liked the wild liberty of the red man better than the tyranny of his own brothers, and if he could not study Latin in the academy, he could at least read a translation from the Greek in the woods, and read it in peace. So they could go home as soon as they liked."

At last his clothes were worn threadbare, and he returned home. He was kindly received by his mother, and for awhile his brothers treated him with due propriety. But the first act of tyranny they showed drove him to the woods again, where he passed entire months with his Indian mates, chasing the deer through the forest with a fleetness little short of their own, engaging in all those gay sports of the happy Indian boys, and wandering along the banks of streams by the side of some Indian maiden, sheltered by the deep woods, conversing in that universal language which finds its sure way to the heart. From a strange source we have learned much of his Indian history during these three or four years, and in the absence of facts it would be no difficult matter to fancy what must have been his occupations. It was the molding period of life, when the heart, just charmed into the fevered hopes and dreams of youth, looks wistfully around on all things for light and beauty—" when every idea of gratification fires the blood and flashes on the fancy—when the heart is vacant to every fresh form of delight, and has no rival engagements to withdraw it from the importunities of a new desire." The poets of Europe, in fancying such scenes, have borrowed their sweetest images from the wild idolatry of the Indian maiden. Houston later saw nearly all there is in life to live for, and yet he has been heard to say that, as he looked back over the waste of life, there is much that is sweet to remember in this sojourn he made among the untutored children of the forest. Well may it have been doubtful, and it was for a long time, what all this would end in. But the mystery has cleared away, somewhat, since the battle of San Jacinto. Certain it is, that his early life among the Indians was, as the event proved, a necessary portion of that wonderful training that fitted him for his strange destiny. There he was initiated into the profound mysteries of the red man's character, and a taste was formed for forest life, which made him many years after abandon once more the habitations of civilized men, with their coldness, their treachery and their vices, and pass years among the children of the Great Spirit, till he finally led the way to the achievement of the independence of a great domain, and the consolidation of a powerful commonwealth.

A historian says "During the latter part of June, 1846, General Morehead arrived at Washington with forty wild Indians from Texas, belonging to more than a dozen tribes. We saw their meeting with General Houston. One and all ran to him and clasped him in their brawny arms, and hugged him like bears, to their naked breasts, and called him Father. Beneath the copper skin and thick paint the blood rushed, and their faces changed, and the lips of many warriors trembled, although the Indian may not weep. These wild men knew him, and revered him as one who was too directly descended from the Great Spirit to be approached with familiarity, and yet they loved him so well they could not help it. These were the men 'he lad been,' in the fine language of Acquiquask, whose words we quote, 'too subtle for on the war-path, too powerful in battle, too magnanimous in victory, too wise in council, and too true in faith.' They had flung away their arms in Texas, and with the Comanche chief who headed their file, they had come to Washington to see their father. I said these iron warriors shed no tears when they met their old friend; but white men, who stood by, will tell us what they did. We were there, and we have witnessed few scenes in which mingled more of what is called the moral sublime. In the gigantic form of Houston, on whose ample brow the beneficent love of a father was struggling with the sternness of the patriarch warrior, we saw civilization awing the savage at his feet. We needed no interpreter to tell us that this impressive supremacy was gained in the forest."

But we have lost the thread of our story. This wild life among the Indians lasted till his eighteenth year. He had, during his visits once or twice a year to his family to be refitted in his dress, purchase many articles of taste or utility to use among the Indians. In this manner he had incurred a debt which he was bound in honor to pay. To meet this engagement, he had no other resource left but to abandon his "dusky companions," and teach the children of pale-faces. As may naturally be supposed, it was no easy matter for him to get a school; and on the first start the enterprise moved very slowly. But as the idea of abandoning any thing on which he had once fixed his purpose was no part of his character, he persevered, and in short time

he had more scholars to turn away than he at first began with. He was also paid what was considered an exorbitant price. Formerly, no master had hinted above six dollars per annum. Houston, who probably thought that one who had been graduated at an Indian university ought to hold his lore at a dearer rate, raised the price to eight dollars—one-third to be paid in corn, delivered at the mill at thirty-three and one-third cents per bushel, one-third in cash, and one-third in domestic cotton cloth, of variegated colors, in which our Indian professor was dressed. He also wore his hair behind, in a snug queue, and is said to have been very much in love with it.

In 1813 volunteers were called to the Creek war. Jackson was the leader. Houston was just twenty at the time he volunteered in the ranks. As he left home his Scotch-Irish mother said, as she handed her boy a musket: "There, my son, take this musket, and never disgrace it; for remember I had rather all my sons would fill one honorable grave than that one of them should turn his back to save his life. Go, and remember, too, that while the door of my cottage is open to brave men, it is eternally shut against cowards."

At the battle of the Horse-Shoe, one of the most hotly contested of all our Indian battles, he had been promoted to ensign.

While he was scaling the works, or soon after he reached the ground, a barbed arrow struck deep into his thigh. He kept his ground for a moment, until his lieutenant and men were by his side. and the warriors had begun to recoil under their desperate onset. He then called to his lieutenant to extract the arrow, after he had tried in vain to do it himself. The officer made two unsuccessful attempts, and "Try again," said Houston-the sword with which he was still keeping command raised over his head-" and if you fail this time, I will smite you to the earth." With a desperate effort he drew forth the arrow, tearing the flesh as it came. A stream of blood rushed from the place, and Houston crossed the breast-works to have his wounds dressed. The surgeon bound it up and staunched the General Jackson, who came up to see who had been wounded, recognizing his young ensign, ordered him firmly not to return. Under any other circumstances, Houston would have obeyed any order from the brave man who stood over him, but now he begged the general to allow him to return to his men.

The general ordered him most peremptorily not to cross the outworks again. But Houston was determined to die in that battle, or win the fame of a hero. He remembered how the finger of scorn had been pointed at him, at home, as he fell into the ranks of the recruiting party that marched through the village; and rushing once

more to the breast-works, he was in a few seconds at the head of his men.

But victory was still incomplete—the work of slaughter was not yet done. A large party of Indians had secreted themselves in a part of the breast-works, constructed over a ravine in the form of a roof of a house, with port-holes, from which a murderous fire could be kept up, whenever the assailants should show themselves. Here the last remnant of the Creek warriors of the peninsula were gathered, and, as the artillery could not be brought to bear upon the place, they could be dislodged only by a bold charge, which would probably cost the lives of the brave men who made it.

An offer of life, if they would surrender, had been rejected with scorn by these brave, desperate savages, which scaled their fate. General Jackson now called for a body of men to make the charge. As there was no order given, the line stood still, and not an officer volunteered to lead the forlorn hope. Supposing some captain would lead forward his company, Houston would wait no longer. Calling on his platoon to follow him, he dashed down the precipitous decent, toward the covered ravine. But his men hesitated. With a desperation which belongs only to such occasions, he seized a musket from one of his men, and, leading the way, ordered the rest to follow him. There was but one way of attack that could prevail-it was to charge through the port-holes, although they were bristling with rifles and arrows, and it had to be done by a rapid, simultaneous plunge. As he was stopping to rally his men, and had leveled his musket, within five vards of the port-holes, he received two rifle-balls in his right shoulder, and his arm fell shattered to his side. Totally disabled, he turned and called once more to his men, and implored them to make But they did not advance. Houston stood in his blood till he saw it would do no good to stand any longer, and sank down exhausted to the earth.

Later he studied law with James Trimble, of Nashville, Tennessee, became a member of the state legislature, and was importuned to become a candidate for Congress.

In 1827 he was elected governor of the state. During his gubernatorial term, he was married to a lady belonging to one of our best and oldest families. They had been married but a few months, when, with more candor than discretion, she told him, "that she had loved another man," and acknowledged that the ambitious designs of her parents had brought about a separation from her lover and marriage with him. He was by nature extremely jealous. His life with varied classes of society had served to increase his natural sensitiveness.

Resigning the gubernatorial chair, and leaving her in possession of his home, he gave up all ambition. Taking only his old classical books, he sought again the "Indian tribes" who had been the companions of his youth. They were now beyond the Mississippi river. I have this story from his best man who attended him at his bridal. From him, also, I learn that years later, when his fame was continental, his old friends offered him a public dinner (as the custom was), in the county where she was living, the esteemed wife of a worthy man. Houston declined, out of delicacy for her.

Another gentleman of the same county tells me that years afterward, when he met Houston in Washington, at the zenith of his senatorial fame, that he would seek him, take him to his room, and ask minute questions in regard to his first wife, her comfort, her appearance, her methods of dress; every mention of her being thoroughly delicate and kind. At the time when the separation occurred, Houston had but one reply to all questioners: "This is a painful, but it is a private affair. I do not recognize the right of the public to interfere in it, and shall treat the public just as though it had never happened. And remember that, whatever may be said by the lady or her friends, is is no part of the conduct of a gallant or a generous man to take up arms against a woman. If my character can not stand the shock, let me lose it. The storm will soon sweep by, and time will be my vindicator."

News of his arrival reached the Indian chief with whom his boyhood had been spent. He came to meet and welcome him.

This venerable old chief, Oolooteka, had not seen less than sixty-five years, and yet measured full six feet in height, and indicated no symptom of the feebleness of age. He had the most courtly carriage in the world, and never prince sat on a throne with more peerless grace than he presided at the council-fire of his people. His wigwam was large and comfortable, and he lived in patriarchal simplicity and abundance. He had ten or twelve servants, a large plantation, and not less than five hundred head of cattle. The wigwam of this aged chieftain was always open to visitors, and his bountiful board was always surrounded by welcome guests. He never slaughtered less than one beef a week, throughout the year, for his table—a tax on royalty, in a country, too, where no tithes are paid.

Such was the home Houston found waiting for him in the forests. The old chief threw his arms around him and embraced him with great affection. "My son," said he, "eleven winters have passed since we met. My heart has wondered often where you were; and I heard you were a great chief among your people. Since we parted at the falls as you went up the river, I have heard that a dark cloud had fallen on the white path you were walking, and when it fell in your way you turned your thoughts to my wigwam. I am glad of it—it was done by the Great Spirit. There are many wise men among your people, and they have many councilors in your nation. We are in trouble, and the Great Spirit has sent you to us to give us counsel, and take trouble away from us. I know you will be our friend, for our hearts are near you, and you will tell our sorrows to the great Father, General Jackson. My wigwam is yours—my home is yours—my people are yours—rest with us."

Houston's effort to see justice done the Indians created for him the bitterest persecutions. Fierce attacks were made upon his character, and his vindication came only after prolonged controversy. He was ever true to the friends of his boyhood and his exile, be it said, to his honor.

Houston, afterward speaking to the United States Senate, said: "During the period of residence among the Indians, in the Arkansas region, I had every facility for gaining a complete knowledge of flagrant outrages practiced upon the poor red man by the agents of the government. I saw, every year, vast sums squandered and consumed without the Indians deriving the least benefit, and the government, in very many instances, utterly ignorant of the wrongs that were perpetrated. Had one-third of the money advanced by the government been usefully, honorably, and wisely applied, all those tribes might have been in possession of the arts and the enjoyments of civilization. I care not what dreamers, and politicians, and travelers, and writers say to the contrary, I know the Indian character, and I confidently avow that if one-third of the many millions of dollars our government has appropriated within the last twenty-five years, for the benefit of the Indian population, had been honestly and judiciously applied, there would not have been at this time a single tribe within the limits of our states and territories but what would have been in the complete enjoyment of all the arts and all the comforts of civilized life. But there is not a tribe but has been outraged and defrauded; and nearly all the wars we have prosecuted against the Indians have grown out of the bold frauds and the cruel injustice played off upon them by our Indian agents and their accomplices. But the purposes for which these vast annuities and enormous contingent advances were made have only led to the destruction of the constitutions of thousands, and the increase of immorality among the Indians. We can not measure the desolating effects of intoxicating liquors among the Indians by any analogy drawn from civilized life. With the red man the consequences are a thousand times more frightful. Strong drink, when once introduced among the Indians, unnerves the purposes of the good and gives energy to the passions of the vicious; it saps the constitution with fearful rapidity, and inflames all the ferocity of the savage nature. The remoteness of their situation excludes them from all benefits that might arise from a thorough knowledge of their condition by the president, who only hears one side of the story, and that, too, told by his own creatures, whose motives in seeking for such stations are often only to be able to gratify their cupidity and avarice. The president should be careful to whom Indian agencies are given. If there are trusts under our government where honest and just men are needed, they are needed in such places, where peculation and fraud can be more easily perpetrated than any-where else. For in the far-off forests beyond the Mississippi, where we have exiled those unfortunate tribes, they can perpetrate their crimes and their outrages, and no eye but the Almighty's sees them."

During the entire period he resided in that region, he was unceasing in his efforts to prevent the introduction of ardent spirits among the Indians; and though, for more than a year, he had a trading establishment between the Grand River and the Verdigris, he never introduced or trafficked in those destructive drinks. This, too, was at a period when he was far from being a practically temperate man himself. But, whatever might be his own occasional indulgences during his visits to Fort Gibson and other white settlements, he had too much humanity and love for the red men ever to contribute to their crimes or their misfortunes by introducing or trafficking in those damnable poisons.

He visited Washington early in 1832, and made such representations as caused an investigation into their conduct, and not less than five agents and sub-agents were promptly removed.

HIS FIRST ENTRANCE INTO TEXAS.

His intention was now to become a herdsman, and spend the rest of his life in the tranquillity of the prairie solitudes. A fondness for rural pursuits was now the only passion he had to gratify. Leaving his wigwam, which was situated on the margin of a prairie between the Verdigris and the Grand River, a short distance from its junction with the Arkansas, he set out on the 1st of December, 1832, with a few companions, through the wilderness to Fort Towson. At Nacogdoches he reported himself to the authorities, and a few days after went on to San Felipe de Austin, the seat of government of Austin's Colony; after reporting to the authorities, he prosecuted his journey

to San Antonio de Bexar. Here he held an interview with a delegation of the Comanche Indians, on a visit to that place. In all his intercourse with the authorities and citizens his conduct was marked by great respect for law and the institutions of the country. After some days he returned, with two companions, to San Felipe de Austin. At Nacogdoches he was now warmly solicited to establish his permanent residence, and allow his name to be used as candidate for election to a convention which met in the following April. "In 1832, in view of the probable necessity of revolutionizing Texas, the people of the county openly and generally expressed themselves in favor of inviting either Houston or Carroll to come among them, and head any revolutionary movement that might be determined on."

On his return to Nacogdoches, he learned that during his absence he had been elected by a unanimous vote. He took up his residence among his new constituents, who had extended toward him so generous a greeting.

This convention, which was composed of more than fifty members, assembled at San Felipe de Austin, the first of April, 1833. It was the first deliberating assembly made up of men decended from the Anglo-Saxon race, which had ever assembled within the limits of the ancient dominions of Cortez, and the first step in that stupendous movement, which has already swept across Cordillera mountains to the green shores of the Pacific.

As the delegates had their own expenses to pay, they proceeded forthwith to the business which had called them together, and in thirteen days they completed one of the best models extant, for a state constitution. It was signed by the members, and a memorial adopted by the convention. Stephen F. Austin, William H. Wharton, President of the convention, and James B. Miller were appointed commissioners to bear the constitution and memorial to the Supreme-Government of Mexico, and obtain the recognition of Texas as one of the states of the Confederacy. The memorial set forth various reasons why Texas should become one of the states of Mexico; amongst others, that it would enable her to negotiate terms with the hostile Indian tribes, and secure their rights to land previously promised by the gen-Encroachments had been made on the Indian eral government. territory, subsequent to the rupture between the colonists and the Mexican soldiers, stationed at Nacogdoches, Velasco and Anahuae. This rupture had taken place in the summer of 1832, in consequence of a difference between Bustamente and Santa Anna. The former had attempted to subvert the constitution of 1824, and the military throughout Texas had pronounced in his faver. Santa Anna declared

himself the friend and supporter of the constitution, and the colonists siding with him in the civil revolution, which had begun in Mexico and spread to Texas, had expelled the military, whose usurpation, up to that time, had been submitted to without murmuring. Santa Anna was now in power, and the colonists doubted not that Austin and his colleagues would be received with favor and their constitution ratified by the Federal authorities.

Austin alone finally went to the city of Mexico. He was received with some formality, but little encouragement was given to his mission. In the meantime Santa Anna had resolved on establishing a military despotism, which was the only reason that he could have urged against accepting the constitution.

In the organization of the states of Mexico, under the Federal constitution of 1824, the provinces of Texas and Coahuila formed one state, but the right had been reserved to Texas, of constituting herself a distinct state when her population would justify the measure. The Federal government and Coahuila had for some time pursued toward Texas a policy which rendered it necessary for her to become a separate state as soon as possible. They granted away her territory in large tracts, under the pretense of raising funds to enable Mexico to defend her frontier against the Indians, but she had never appropriated one dollar to that object. For, whenever the central administration stationed any troops in Texas, it was in the towns nearest to the sea-board, where no hostile attack from the savages could be apprehended. Here, with a military force to overawe the citizens, a support of the government, which would never otherwise have been conceded, could be extorted. The frontiers were left without protection, and the colonists were obliged to protect themselves as best they could, against the hostile incursions of fifteen or twenty tribes of Indians.

We have already said that great care was taken to render the new constitution acceptable to the federal government. Mexico, for example, had no banks. In the convention a measure had been brought forward, and an article proposed to be inserted, authorizing the legislature of the state of Texas to create a bank or banks. This measure was introduced by Branch T. Archer, and supported by the principal men in the convention. Houston was the only speaker who opposed the policy. In principle he was opposed to any system of banking, except one whose powers could be brought within very narrow limits, and he did not believe a more fatal precedent could be established in the infancy of the new state. The exigencies of cupidity and of business would prove stronger than the enactment of law, and he

was persuaded that no sound system of banking could be hoped for in so new a community.

But he was opposed to the measure also, on the ground of policy. It would be a valid reason, if inserted, for Mexico to reject the constitution, since it would be an innovation upon legislation of the general government, and he was deeply anxious to preserve harmony, and wished Texas to defer to the prejudices and institutions of Mexico, rather than excite her jealousy by any of these new movements, which would at least be likely to excite suspicion if not positive alarm. Houston spoke on this subject with great eloquence and convincing power. He caused the article in dispute to be stricken out, and one inserted prohibiting the establishment of all banks and banking corporations, for a period of ninety-nine years, which passed the convention by a large majority.

Those present in the convention have always attributed to Houston the moulding influence which controlled the action of the assembly, and gave tone to the political feelings and events that followed. They are also just as confident in the belief, that if restless and ambitious spirits, who will "rule or rend," had been willing to follow Houston's wise counsels, the independence of Texas would have been achieved without much sacrifice of blood or treasure. We shall see how he at last triumphed, and how much sacrifice, care and endurance it cost him and his country.

The convention had just adjourned when Santa Anna began hostilities. A council of war was held in the camp, to which the principal officers and members of the consultation left in power on the adjournment of the convention were invited. A question arose as to the propriety, or rather necessity, of forming a provisional government, which could be done only by the re-assembling of the members of the consultation at San Felipe. In this exigency, the council of war determined to refer the subject to the army. The following day the troops were drawn up and their vote taken. They were unanimous in the opinion that the consultation ought to re-assemble and form a provisional government, and devise ways and means for maintaining the army then in the field, and adopt such measures as would give Texas credit abroad.

After General Austin had marched the army some ten or twelve miles below, to the mission of Espada, the members of the consultation repaired to San Felipe, where they re-organized and once more opened their deliberations. They made a provisional declaration, exhorting all Mexicans to unite in maintaining the constitution of 1824; and pledged their lives, property and sacred honor in support of its prin-

ciples. They established an organic law for the provisional government of the province, and organized a temporary administration for it. Houston was one of the committee to frame the declaration. A disposition existed on the part of the members of the committee to make a declaration of absolute independence; and such a resolution was adopted. Considering this movement premature and ill-judged, he got a member of the majority to move a reconsideration of the vote. By one of the ablest efforts of his life he carried his point; and on the final vote there was found to be a considerable majority in favor of the provisional declaration.

These deliberations were held in a little framed building of one floor—without ceiling or plaster—whose only apartment was the narrow room where they assembled. Houston, as was his custom in those days, was dressed in buckskin breeches and a Mexican blanket. But the appearance of the room and the costume of the members had little to do with their deliberations.

Another event took place, which decided the fate of Texas. The man in buckskin and Mexican blanket was, with only one dissenting voice among more than fifty members, elected commander-in-chief of the armies of Texas.

There was no alternative for Houston but to accept the office. There was no one else gifted with those great qualities which nature lavishes on men born to command. He accepted the appointment and proceeded to appoint his staff, and draw up the necessary bills for the organization of the army and the appointment of the officers of the line, embracing a competent organization of the forces to be raised.

As the provisional government, by which Houston had been elected commander-in-chief, had ceased when the convention assembled, he resigned his major-generalship. But there was no other man in Texas to whom the people could look in this emergency. The convention went into the election of a commander-in-chief, and of fifty-six votes, Houston, who was not present, received all but one.

Texas had no organization of forces, and the few gallant men from Georgia and Alabama in the field were detached beyond the southern settlements, under the command of a man who had treated the orders of the commander-in-chief with contempt. The treatment Houston had received from the council was known, and the people feared he would decline the office. A deep gloom now hung over the public mind. Apprehension and alarm were written on every face, and the conviction became almost universal, that the cause of Texan independence was lost unless Houston would accept the command of the army. Impressed with the general feeling, and stirred by the heroic

spirit which always guided him, he resolved to peril every thing, and stake life itself upon the issue. He accepted the command.

Soon thereafter a messenger with a dispatch arrived. The members and spectators rushed to the hall of the convention, the president to his chair, the members to their seats, without summons or signal. The president rose, and announced the receipt of a document of "the most important character ever received by an assembly of men." He then read a letter from Colonel Travis of the most thrilling character. It was written in all fervor of patriotic and devoted courage, but it breathed the language of despair. Robert Potter rose, and moved that "the convention do immedately adjourn, arm, and march to the relief of the Alamo."

Houston, feeling that the next movement made in the convention would be likely to decide the fate of Texas, determined what should be done by the convention, as well as by himself.

All eves were turned upon him as he rose from his seat. It would seem that for a moment every heart in the assembly stopped beating. He opposed the motion, and denounced it as madness, worse than treason to the people. They had, to be sure, declared themselves independent, but they had yet no organization. There must be a government, and it must have organic form; without it, they would be nothing but outlaws, and could hope for neither the sympathy nor respect of mankind. He spoke nearly an hour, and his appeal, if he ever was eloquent, was eloquence itself. He admonished the convention of the peril of the country; he advised them to sit calmly, and firmly and coolly pursue their deliberation; to be wise and patriotic; to feel no alarm; and he pledged himself instantly to repair to Gonzalez, where he had heard that a small corps of militia had rallied, and interpose them between the convention. The Mexicans should never approach them unless they marched over his dead body. In the meantime, if mortal power could avail, he would relieve the brave men in the Alamo.

Houston stopped speaking, and walked immediately out of the convention. In less than an hour he was mounted on his battle-horse, and with three or four brave companions was on his way to the Alamo. Men looked upon it as an idle and desperate attempt, or surely more would have followed him. The party rode hard that day, and only stopped late at night to rest their horses. They were now in the open prairie. At break of day, Houston retired some distance from the party, and listened intensely, as if expecting a distant signal. Colonel Travis had stated in his letters that as long as the Alamo could hold out against the invaders signal guns would be fired at sunrise. It is a

well authenticated fact that for many successive days these guns had been heard at a distance of over one hundred miles across the prairie, and being now within the reach of their sound, Houston was anxiously waiting for the expected signal. The day before, like many preceding it, a dull rumbling murmur had come booming over the prairie like distant thunder. He listened with an acuteness of sense, which no man can understand whose hearing has not been sharpened by the teachings of the dwellers of the forest, and who is awaiting a signal of life or death from brave men. He listened in vain. Not the faintest murmur came floating on the calm air. He knew the Alamo had fallen, and he returned to tell his companions. The event confirmed his conviction, for the Alamo had fired its last gun the morning he left Washington; and at the very moment he was speaking in the convention those brave men were meeting their fate.

On the 12th of March, about eight o'clock in the evening, Mrs. Dickinson arrived with her child at General Houston's camp, accompanied by two negro guides, sent to attend her by Santa Anna, and also to bring a proclamation of pardon to the insurgent colonists, if they would lay down their arms. The proclamation was, of course, treated as such papers had been by our fathers, when they were sent to their camps of suffering by generals of a British king. Mrs. Dickinson was the wife of one of the brave officers whose bones had crumbled on the sacrificial pyre of the Alamo. Houston was walking alone, a few hundred yards from camp, at the moment this stricken and bereaved messenger arrived. He returned soon after, and found that her fearful narrative of the butchering and burning, with some of the most stirring details of that dark tragedy, had already struck the soldiers with a chill of horror; and when she told them that 5,000 men were advancing by forced marches, and their artillery would soon be heard at Gonzalez, the wildest consternation spread through the camp. Their alarm soon reached a pitch of desperation. Some were stunned with silence, others were wild with lamentations, and even officers had set fire to their tents.

When Houston came up he ordered silence and the fires to be extinguished. He then addressed the soldiery in the most fervid manner, and they all gathered around him, except a few who had, at the first impulse, fled for their horses. He detached a guard instantly to intercept fugitives, and more than twenty were brought back to camp. But a few good runners made their escape to the settlements, and carried panic in every direction.

We come now to the battle of San Jacinto. Houston, with less than 700 raw troops, is about to meet Santa Anna with more than

1,500 veterans—to attack him over a rolling prairie, behind breastworks. He writes:

"CAMP AT HARRISBURG, April 19, 1836.

"To Colonel Rusk, in the Field:

"This morning we are in preparation to meet Santa Anna. It is the only chance of saving Texas. From time to time I have looked for reinforcements in vain. The convention's adjourning to Harrisburg struck panic throughout the country. Texas could have started at least four thousand men. We will only be about seven hundred to march, besides the camp guard. But we go to conquest. It is wisdom growing out of necessity to meet and fight the enemy now. Every consideration enforces it. The troops are in fine spirits, and now is the time for action. We will use our best efforts to fight the enemy to such advantange as will insure victory, though the odds are greatly against us. I leave the result in the hands of an all-wise God, and I rely confidently upon His providence. My country will do justice to those who serve her. The right for which we fight will be secured, and Texas shall be free.

Sam Houston,

"Commander-in-Chief."

(Certified copy from the Department of War of the Republic of Texas.)

A proposition was made to the general to construct a floating bridge over Buffalo bayou, "which might be used in the event of danger." Houston ordered his adjutant and inspector-generals and an aide to ascertain if the necessary materials could be obtained. They reported that by tearing down a house in the neighborhood they could. "We will postpone it a while, at all events," was Houston's reply.

In the meantime he had ordered Deaf Smith, his most trusted scout, to report to him with a companion, well mounted. He retired with him to the spot where the axes had been deposited in the morning. Taking one in either hand, and examining them carefully, he handed them to the two trusty fellows, saying, "Now, my friends, take these axes, mount, and make the best of your way to Vince's bridge; cut it down, and burn it up, and come back like eagles, or you will be too late for the day." This was the bridge over which both armies had crossed in their march to the battle-ground of San Jacinto, and cut off all chance of escape for the vanquished.

"This," said Deaf Smith, in his droll way, "looks a good deal like fight, general."

The reader will not fail to notice the difference between Houston's calculations of the results of that day, and those of some of his officers.

They bethought themselves of building a new bridge—he of cutting down and burning up the only bridge in the neighborhood. The fact was, Houston was determined his army should come off victorious that day, or leave their bodies on the field.

The day was wearing away; it was three o'clock in the afternoon, and yet the enemy kept concealed behind its breastworks, and manifested no disposition to come to an engagement. Events had taken just such a current as Houston expected and desired, and he began to prepare for battle.

In describing his plan of attack, we borrow the language of his official report, after the battle was over. "The First Regiment, commanded by Colonel Burleson, was assigned the center. The Second Regiment, under the command of Colonel Sherman, formed the left wing of the army. The artillery, under the special command of Colonel George W. Hockley, inspector-general, was placed on the right of the First Regiment, and four companies of infantry, under the command of Lieutenant-Colonel Henry Millard, sustained the artillery upon the right. Our cavalry, sixty-one in number, commanded by Colonel Mirabeau B. Lamar, placed on our extreme right, completed our line. Our cavalry was first dispatched to the front of the enemy's left, for the purpose of attracting their notice, whilst an extensive island of timber afforded us an opportunity of concentrating our forces and deploying from that point. Agreeable to the previous design, every evolution of the troops was performed with alacrity, the whole advancing rapidly in a line, and through an open prairie, without any protection whatever for our men. The artillery advanced and took station within two hundred yards of the enemy's breastworks."

Every thing was now ready, and every man at his post waiting for the charge. The two six-pounders had commenced a well-directed fire of grape and canister, and they shattered bones and baggage wherever they struck. The moment had at last come. Houston ordered the charge and sounded out the war cry, "Remember the Alamo." These magic words struck the ear of every soldier at the same instant, and "the Alamo! the Alamo!" went up from the army in one wild scream which sent terror through the Mexican host. At that moment a rider came on a horse covered with mire and foam, swinging an ax over his head, and dashed along the Texas lines, crying out, as he had been instructed to do, "I have cut down Vince's bridge—now fight for your lives, and remember the Alamo"—and then the solid phalanx, which had been held back for a moment at the announcement, launched forward upon the breastworks like an avalanche of fire. Houston

spurred his horse on at the head of the center column, right into the face of the foe.

The Mexican army was drawn up in perfect order, ready to receive the attack, and when the Texan's were within about sixty paces, and before they had fired a rifle, a general flash was seen along the Mexican lines, and a storm of bullets went flying over the Texan army. fired too high, but several balls struck Houston's horse in the breast, and one ball shattered the general's ankle. The noble animal staggered for a moment, but Houston spurred him on. If the first discharge of the Mexicans had been well directed, it would have thinned the Texan ranks. But they pressed on, reserving their fire till each man could choose some particular soldier for his target. Before the Mexicans could reload, a murderous discharge of rifle balls was poured into their very bosoms. The Texan soldiers rushed on, without bayonets, but they converted their rifles into war-clubs, and leveled them upon the heads of Santa Anna's men. Along the breastworks there was little more firing of muskets or rifles-it was a desperate struggle hand to hand. The Texans, when they had broken off their rifles at the breech, by smashing in the skulls of their enemies, flung them down and drew their pistols. They fired them once, and having no time to reload, hurled them against the heads of their foes, and then drawing forth their bowie-knives, literally cut their way through dense masses of living flesh.

A division of their infantry, or more than 500 men, made a gallant and well directed charge upon the battalion of Texan infantry. Seeing them hard pressed by a force of three to one, the commander-in-chief dashed between them and the enemy's column exclaiming, "Come on, my brave fellows, your general leads you." The battalion halted, and wheeled into perfect order, like a veteran corps, and Houston gave the order to fire. If the guns of the Texans had all been moved by machinery, they could not have been fired nearer the same instant. There was a single explosion; the battalion rushed through fire and smoke, and those who had not been prostrated by the bullets were struck down by the cleaving blows of uplifted rifles; and the leveled column was trampled into the mire together. Of the 500 only thirty-two lived, even to surrender as prisoners of war.

The Mexican army had now been driven from their position, and were flying before their pursuers. Houston saw that the battle was won, and he rode over the field and gave his orders to stop the carnage if the enemy would surrender. But he had given "the Alamo" for their war cry, and the magic word could not be recalled. The ghosts

of brave men, massacred at Goliad and the Alamo, flitted through the smoke of battle, and the uplifted hand could not be stayed.

There is no time to give in detail his magnanimity toward Santa Anna, the broad statesmanship and humanity which led to the final rescue and liberation of his prisoner. Nor is there time to do even partial justice to the wonderful skill, patience, and diplomatic acumen with which he conducted the different questions of annexation of Texas to the United States. It must suffice now to say that while in good conscience he had this end in view, yet he created for his people an alternative if the United States resolved on ultimate refusal. So successful had been his diplomatic approaches to both England and France that he had fully before him, through their aid, a second grand American republic, extending from the gulf to the Pacific, including Texas, California, and Oregon, well planned, and geographically well related. Under Houston as governor, the annexation of Texas to the United States was worked out. He was at once elected to the United States Senate, and stepped quickly into the first rank, at an era when the senate had giants on its floor.

We have only time to trace his course in that body as a national man; in heart and with might of brain he stood for the Union, first, last, and all the time. No change of measures, no outside voice, no inside cabal moved him; no beguiling words from the North ever misled him to false views of the duty he owed his whole country; no threats from the South caused him for one hour to shrink from his outspoken devotion to the union of those states.

The year 1850—the middle of the nineteenth century—witnessed a sectional convulsion which threatened the union of the American The leaders of parties, and the champions of section, exulted over the prospect of disunion; and for a while the waves of discord ran so high that the most enlightened and prominent friends of the Union became deeply alarmed. This exigency called out all the force of Houston's character. He had shed his blood in the second war with England, where he had learned the science and the practice of warfare from General Jackson himself. He had been the leader, the father, and the savior of Texas, on whose soil he had again bled in behalf of the independence of a new republic. When he came into the Senate of the United States, he had no private views or sectional feelings to gratify. He felt jealous indeed of the interests of his own state after she had ceased to be an independent republic, and its lone star had been added to the national constellation; but he went into the senate as a national man, and every act of his, from that day to this, has only stamped his political character as an American statesman with the broadest impress of nationality.

"Mr. President, I can not believe that the agitation created by this measure will be confined to the senate chamber. I can not believe, from what we have witnessed here to-night, that this will be the exclusive arena for the exercise of human passions and the expressions of public opinions. If the republic be not shaken I will thank heaven for its kindness in maintaining its stability. To what extent is it proposed to establish the principle of non-intervention? Are you extending it to a domain inhabited by citizens, or to a barren prairie, a wilderness, or even to forty thousand wild Indians? Is this the diffusive excellence of non-intervention? I, sir, am for non-intervention upon the principles which have heretofore been recognized by this government. Hitherto territories have been organized—within my recollection, Alabama, Missouri, Florida, Arkansas, Mississippi, Wisconsin, and Iowa have been organized—and the principle now proposed was not deemed essential to their well being; and is there any infirmity in their constitutions or their growth? Sir, has any malign influence attached to them from their simple economical organization?"

Of the same measure he says again:

"It is here, and if I had the power I would kick it out. What if a measure unwholesome or unwise is brought into the senate, and it comes from the party of which I am a member, and its introduction is an error, is it not my duty to correct that error as far as I possibly can? Sir, I stand here for that general purpose. My constituents sent me here for that purpose. But I will not admit for a moment that this meets the sanction of the executive. All his antecedents are in the face of Supporting him as I did, I must believe him consistent and truthful. He is upon the record as an opponent to agitation of any kind, whether in the halls of Congress or any-where clsc. He is pledged to keep down and resist agitation, as far as in his power; and that the institutions of the country shall sustain no 'shock' during his administration. If this bill is passed will there be no shock? Depend upon it, Mr. President, there will be a tremendous shock. It will convulse the country from Maine to the Rio Grande. The South has not asked for it. I, as the most Southern senator upon this floor, do not desire it. If it is a boon that is offered to propitiate the South, I, as a Southern man, repudiate it. I reject it. I will have none of it."

And yet again, with singular prophetic power, he said:

"I recollect when I ventured to make the first address in this chamber on the subject of the agitation in 1850, with what discountenance it was received. So little was there a disposition to harmonize that when I suggested that six senators, without regard to party or section, might be selected from the members of this body, who could

compose an address and send it abroad, so as to harmonize the country. and hush the fierce waves of political agitation that were then lashing the base of this capitol, it met with no response. Well, we subsequently obtained peace and harmony. Let us preserve it. And there is no mode by which we can so effectually accomplish that object as by rejecting the proposed measure. I had fondly hoped, Mr. President, that having attained to my present period of life, I should pass the residue of my days, be they many or few, in peace and tranquillity; that as I found the country growing up rapidly, and have witnessed its immeasurable expansion and development, when I closed my eyes on scenes around me, I would at least have the cherished consolation and hope that I left my children in a peaceful, happy, prosperous, and united community. I had hoped this. Fondly had I cherished the desire and the expectation from 1850 until after the introduction of this bill. My hopes are less sanguine now. My anxieties increase, but my expectations lessen. Sir, if this repeal takes place I will have seen the commencement of the agitation; but the youngest child now born, I am apprehensive, will not live to witness its termination. Southern gentlemen may stand up and defend this measure. They may accept it from the Northern gentlemen who generously bestow it; but if it were beneficial to the South it would have been asked for. It was not asked for, nor will it be accepted by the people. It furnishes those in the North, who are enemies of the South, with efficient weapons to contend with."

HOUSTON GOES FROM THE SENATE BACK TO TEXAS.

Governor Houston, in 1857, had, at the request of friends, permitted the use of his name for the office of governor; but he continued to occupy his place in the senate, and gave but little attention to the canvass. Hardin R. Runnels, the candidate nominated by the State Democratic Convention, was elected. Two years afterward, at the still more earnest solicitation of friends, he again reluctantly announced himself as a candidate. A political canvass in a state as large as Texas taxes the full strength of a man in the prime of life. Houston had already spent almost half a century in the service of his country, and age was beginning to tell upon his robust constitution. Moreover it was, with him, a cherished wish to spend the evening of his days in the bosom of his family, and to devote what of life remained in providing that family a home and competence. He then lived at Independence, Washington county. At a public meeting in Brenham he was nominated by acclamation, and a committee appointed to notify him of the fact. In accepting the nomination, he informed

the committee that if elected, "The constitution and the Union embrace the principles by which I will be governed. They comprehend all the old Jackson Democracy I ever professed or officially practiced." The ensuing canvass was, in many respects, a most remarkable one, especially in the bitterness and personalities indulged in by his opponents. While he claimed to be a Democrat, he was running in opposition to the candidate put regularly in the field by the State Democratic Convention—the incumbent of the office who could wield all the state patronage in his own interest. A moment's consideration will satisfy the reader that the prospect for his election appeared exceedingly slim.

Texas was overwhelmingly Democratic, and the whole machinery of the party—state, district, county, and precinct conventions and committees—was pledged to defeat him; and at that time voters seldom bolted a regular nomination; moreover, the people of the state had very generally expressed their disapprobation of his Kansas-Nebraska, and other kindred votes in the senate.

He still avowed his uncompromising Union sentiments even to a willingness to submit to the Federal administration under Republican rule, until some overt act of oppression was committed by that government. He declared that "he believed the destruction of the Union would be the ruin of the states." The members of the legislature elected at the same time were more than three-fourths secessionists. Opposed to the Democrats there was no organized party; individuals in various places avowed themselves for Houston, but there was no party machinery at work for him, and no election fund even to pay for the printing of his tickets. As usual, the leading newspapers of the state were, with scarcely an exception, against him. An intense sectionalism prevailed, and Houston was accused of being in league with freesoilers and abolitionists of the north. All the old charges against him were revived, with many aggravations. He was accused of cowardice, and of intending to retreat to the Sabine in 1836, leaving Texas to the Mexicans. It was stated that he was forced into the battle of San Jacinto against his wishes; that he had made no effort to prevent the disasters at the Alamo and at Goliad; that at a later period he permitted the Santa Fe and Mier prisoners to languish in their loathsome dungeon without making any effort for their release.

He was accused of a general hostility to West Texas and the frontier, especially to Austin. It was asserted that he had threatened to turn the city over to the moles and bats, and convert the Colorado Valley into a buffalo range, and many other equally absurd reports were put in circulation against him. That he was elected under the

circumstances is one of the most remarkable events in our political history, and illustrates his personal influence over the masses.

Houston entered the campaign with great spirit and prosecuted it energetically. Governor Runnels, the regular nominee, met him a few times and retired chopfallen from the unequal combat. In East Texas Wigfall, Houston's successor in the senate, followed him through a few counties. In Central Texas Judge Oldham met him on the stump, and in the west James C. Wilson. We have not thought it best to fill up this sketch with anecdotes of the old hero. Many of these which pass current are apocryphal, others are exaggerations. Then again in others there is more or less slang—the perusal of which would not edify the audience. In the United States Senate Houston was dignified, and his style elevated and pure English; on the stump he descended to the level of average political speakers. But toward his opponents he was unmerciful. In this last canvass he appeared in Galveston, after having gone pretty well through the state. When he arose before the assembled multitude he stood for some little time looking over the crowd and the first words he uttered were: "I see him." Waiting a moment he went on: "Ever since I entered upon this campaign some little fice has been dogging me. Over in East Texas there was a little fellow, Wiggletail," Houston shaking his forefinger to remind his audience of the shake of a sheep's tail. "In Middle Texas it was old ham," turning up his nose as though he smelled something very unpleasant. "In the west it was a fellow who had forfeited his life to two governments, and ought to have been hung by the third [Mr. J. C. Wilson was an Englishman and a Mier prisoner]; and here," says Houston, "I see him over there; it is the man wearing out Mike Menard's old clothes." He referred to Colonel John S. Thrasher, who had married the Widow Menard. During a period of intense political excitement, December 21, 1859, Sam Houston was inaugurated governor of Texas, at the capitol, in Austin. When he was called first to the presidential chair of the Republic of Texas he found the government in a state of chaos and reduced it to order. The second time he was elevated to the same office he found the country in a disturbed and unsettled condition, and the treasury bankrupt. Again he introduced order, economy, and a state of peaceful prosperity. When he vacated the office the second time the Indians on the frontier had been pacified; the credit of the country restored; an armistice agreed upon with Mexico, and preliminary negotiations entered upon for the annexation of Texas to the United States—a measure speedily consummated under the administration of his successor, Dr. Anson Jones.

And now, nearing his three-score years and ten, this venerable

patriot was called to the executive chair of this empire state at a most critical period, when the administration must grapple with the most momentous questions, and under circumstances of peculiar embarrassments. The mutterings of the coming revolutionary storm were already heard in the distance. The public mind was in a state of profound perturbation, and the wisest trembled for the result. It was the 13th day of January before the governor sent in his regular message to the legislature; a press of business and the difficulty of getting information necessitating this delay. We transcribe a paragraph from his inaugural, which describes the situation of the state:

"The office of the executive falls into my hands in a peculiar period in our history as a state. Contemplating alone the vastness of its extent, the diversified interests of its people, and the character of its resources, yet undeveloped, there is enough to demand continued labor and attention, in order to apply the benefits of government with sound discretion, and a proper regard to the relative demand of each interest; but apart from these, a considerable portion of our state bordering on the Rio Grande River, is in a state of tumult and war, our frontier is unprotected and harassed by Indians; and our treasury, which we have hitherto regarded as of exhaustless capacity, considering the probable expenses of government, is without a dollar subject to appropriation, beyond the amount necessary to defray current expenses of government for the present year."

He seized the gubernatorial reins with a firm grasp, and acted with vigor. Five days after his inauguration he commissioned Captain W. C. Dalrymple to raise a company of sixty men for frontier protection; and a few days later ordered out two other companies. To restore quiet on the Rio Grande, on the 28th of December he issued a proclamation, printed in English and Spanish, and sent two commissioners to distribute—also sent Major Forbes Britton to Washington to secure the co-operation of the government in suppressing the Cortina disturbance. Colonel Robert E. Lee was then commander there, and with Major Heintzelman of the U. S. Army and Colonel Ford of the Texas Rangers, quiet was soon restored.

In 1858, during the intense excitement about Kansas, the Legislature of Texas had passed a bill authorizing the government to order an election "for seven delegates, to meet delegates appointed by the other southern states in convention, whenever the executives of a majority of the slave-holding states shall express the opinion that such convention is necessary to preserve the equal rights of such states in the Union."

Governor Houston sent an address to the governors of the south-

ern states, and issued a proclamation ordering an election for the delegates as provided for in the above resolution. He received no response from the governors addressed, and the people of Texas paid no heed to the proclamation for an election. A wise man among ——s.

On the 17th of December, 1860, the governor issued a proclamation convening the legislature in extra session, on the 21st of January ensuing. Three topics were presented to this body for their consideration: the state of the frontier, the financial condition of the state, and the relations of the state with the the federal government.

The frontier was in a deplorable condition. The Indians had been driven from their reservations on the Brazos, and were not restrained to their new homes in the territory. Exasperated, they returned in squads to their old hunting grounds in Texas to rob and murder defenseless women and children. "Their savage work," says the governor in his message, "was not confined to the frontier alone, but extended to counties within fifty miles of the capital."

The force of rangers in the field not affording adequate protection, the governor sent instructions to the chief-justices of some twenty-five counties to organize scouting companies of fifteen men each, and keep them in service as long as danger threatened their several localities. Experienced officers were sent to command the troops on the frontier; and the United States, at the earnest solicitation of the executive, reinforced the frontier posts, so that the governor thought all danger from any considerable number of Indians had been effectually guarded against.

The finances of the state were represented as in a very unsatisfactory condition. The troops on the frontier were unpaid; and commissary stores had been furnished by a gentleman on his own responsibility, trusting that the state would finally reimburse him. The United States Congress had appropriated over \$175,000 to Texas to pay for Texas troops mustered into service of the United States by General Persifor F. Smith. This money could have been procured, but the comptroller declined to furnish the necessary vouchers. The governor then requested the chief clerk in the comptroller's office to visit Washington and receive the money; but the clerk also declined the mission, and the money was not paid. It is one of the peculiarities of our complex system of government, that the governor has no power to enforce the laws he is sworn to see in execution. The head of each department of the government is almost entirely independent of the governor.

In a message to the legislature he says, referring to federal relations:

"Were governments formed in an hour, and human liberty the natural result of revolution, less responsibility would attach to us as we consider the momentous question before us. A long struggle amid bloodshed and privation secured the liberty which has been our boast for three-quarters of a century; wisdom, patriotism and the noble concessions of great minels trained our constitution. Long centuries of heroic strife attest the progress of freedom to its culminating point. Ere the work of centuries is undone, and freedom, shorn of her victorious garments, is started out once again on her weary pilgrimage, hoping to find, after centuries have passed away, another dwelling place, it is not unmanly to pause and at least endeavor to avert the calamity.

"The executive feels as deeply as any of your honorable body, the necessity for such action on the part of the slave-holding states as will secure to its fullest extent every right they possess. Self-preservation, if not manly love of liberty inspired by our past history, prompts this determination. But he can not feel that these dictate hasty and unconcerted action, nor can be reconcile to his mind the idea that our safety demands an immediate separation from the government, ere we have stated our grievances or demanded redress. A high resolve to maintain our constitutional rights, and failing to obtain them, to risk the perils of revolution, even as our fathers did, should, in my opinion, actuate every citizen of Texas; but we should remember that we owe duties and obligations to states having rights in common with us, whose institutions are the same as ours. No aggression can come upon us which will not be visited upon them, and whatever our action may be, it should be of that character which will bear us blameless to postcrity, should the step be fatal to those states."

Here spoke the statesman in contradistinction to the hot-headed fanatic of the day.

After referring to the possible proceedings of the convention, the governor assured the legislature that all final action must be referred to the people, for their ratification, and if that tribunal of last resort decided in favor of secession, the executive would interpose no obstacles, but bow submissive to their sovereign will; he exhorts the legislature to a calm and dispassionate consideration of these momentous questions.

His calm conservatism in consultation was as marked a characteristic as his boldness in execution. To his determination to submit to the will of the people he remained true, though against his convictions of what ought to be. This is shown by the following dispatch:

A communication dated Headquarters Department of Texas, San Antonio, April 1, 1861, signed C. A. Waite, Colonel United States.

army commanding the department, and addressed to the assistant adjutant-general, headquarters of the army, Washington, D. C., says:

"Yesterday I received from Governor Houston, through the agency of an influential Union man, a note dated at Austin the 29th ultimo, and one of the same date from F. W. Lander, a government agent who recently visited this state, which are herewith inclosed. By these communications it will be seen that Governor Houston not only declines all military assistance from the United States, but strongly protests against a concentration of troops or the construction of fortifications within the borders of Texas. He earnestly requests that the troops may be moved from the state at the earliest day practicable."

The following is a copy of the letter from General Houston to Colonel Waite:

"Austin, March 2, 1861.

"Dear Sir:—I have received intelligence that you have or soon will receive orders to concentrate United States troops under your command at Indianola, in this state, to sustain me in the exercise of my official functions. Allow me most respectfully to decline any such assistance of the United States government, and to most earnestly protest against the concentration of troops or fortifications in Texas, and request that you remove all such troops out of the state at the earliest day practicable, or, at any rate, by all means take no action toward hostile movements until further ordered by the government at Washington, or particularly of Texas.

Thine,

SAM HOUSTON.

He had long been called "Old Sam," partly in derision, partly because it seemed to designate him so well. That now became among his friends a most endearing name. In the past he had done much for Texas. He had stood at the helm of the ship of state and safely guided her through many boisterous seas. His old and long-tried friends asked, half hoping and half despairing, "Can Old Sam save now from the angry waves of revolution which threaten to engulf the ship?" They called upon him for an expression of his views. Would even his words of warning and of wisdom, the result of a long life of careful study of the political institutions of the country and its perils; would his eloquent tongue that had so often been heard in patriotic appeals to his fellow-citizens, now be heard, and could he speak those words that should calm the agitated billows? With vehement emphasis he protested against the course pursued by the leaders of the secession movement, depicting the sad scenes which a civil war would introduce.

Freely he discussed these questions among his friends, and during the sitting of the convention he made two eloquent addresses, one standing in front of the Baptist Church in Austin, and the other in the Buas Hall. It was useless.

The secession convention assembled, and had a consultation with the governor, who stood firm. But on the same day of this interview with the governor, an ordinance passed uniting Texas with the newly formed Southern Confederacy. On the 14th of March a resolution was adopted requiring all state officers to take the oath of loyalty to the constitution which had just been proclaimed at Montgomery. The governor and his secretary of state, E. W. Cave, declined to take this oath. The other state officers, having subscribed the oath, were continued in office. Edward Clark was lieutenant-governor. Houston continued to occupy the executive office in the capitol for two days longer, when Clark, getting there first in the morning, quietly took possession. The legislature had adjourned to meet on the 18th. Houston had declared that he would take no measures but peaceful ones to retain the office to which the people had elected him, and when the legislature met he protested against the usurpation of power by the convention, by which he had been displaced without the warrant of law and contrary to the constitution, the highest law of the states. He appealed to the legislature to be reinstated, but anticipating the result, he added: "The executive can, therefore, but await your action and that of the people. If driven at last into retirement, in spite of the constitution of the state, he will not desert his country, but his prayers for its peace and prosperity will be offered up with the same sincerity and devotion with which his services were rendered while occupying public station." This March 18.

Grand a figure as Socrates dying at Athens, grander than Cicero pleading for Rome, tall as the patriots who signed the Declaration of Independence of these states, Houston had confidently appealed to the sovereign people, and when they uttered their voice through the ballotbox he could but abide the decision, and gracefully and with becoming dignity he retired to private life. Once again, in deathless love for freedom, he comes to the front amid the alarms of war. After martial law had been proclaimed in Texas, Houston in July, 1862, sent a communication to Governor Lubbock, from which we make some extracts: "A proclamation issued by General Herbert in May last, and I presume not revoked, is the most extraordinary document I have ever seen, and I venture to say was ever seen in any country, unless it was where despotic sway was the only rule of law. In that proclamation he arrogates all the powers of your excellency as governor of

the state, ignores the bill of rights, the constitution and the laws, and arrogates to himself undefined and unlimited powers. By this proclamation of martial law he has created provost-marshals, who are authorized to remove citizens upon suspicion, without trial, out of the state; call in the military to aid in the execution of the provost-marshal's pleasure or will, and has established an inquisition as to all male persons over the age of sixteen." Six months elapsed before any Texas paper would give publicity to this earnest protest against military usurpations. His last appearance before a public assembly was in the city of Houston, March 18, 1863, when he said:

"Ladies and Fellow-citizens:-With feelings of pleasure and friendly greeting I once again stand before this, an assemblage of my countrymen. As I behold this large assemblage, who from their homes and daily toil have come to greet once again the man who so often has known their kindness and affections. I can feel that even yet I hold a place in their high regard. This manifestation is the highest compliment that can be paid to the citizen and patriot. As you have gathered here to listen to the sentiments of my heart, knowing that the days draw nigh unto me when all thoughts of ambition and worldly pride give place to the earnestness of age, I know you will bear with me, while with calmness and without the fervor and eloquence of youth, I express those sentiments which seem natural to my mind in the view of the condition of the country. I have been buffeted by the waves, as I have been borne along time's ocean, until shattered and worn I approach the narrow isthmus which divides it from the sea of eternity beyond. I would say that all my thoughts and hopes are with my country. If one impulse arises above another, it is for the happiness of these people. The welfare and glory of Texas will be the uppermost thought while the spark of life lingers in this breast."

He had removed from Independence to Huntsville, but was in feeble health. Two years had produced a marked change in the sentiments of the people, even in Texas. The times were critical, and not a few turned their attention to the venerable Houston as the man to be again entrusted with the governorship of the state. He was appealed to to allow his name to be used, but he declined. In his letter declining the nomination, published in the Huntsville *Item*, he declared that he "would support no man who apologized for martial law or plead military necessity. Acquiescence," said he, "in usurpation is slavery."

He died at his home in Huntsville, July 26, 1863, universally lamented. The papers at the time contained many eulogistic notices of the old hero, and after the close of the war, a brief but appreciative sketch of his life and character appeared in Harper's Magazine, pre-

pared by his friend, George W. Paschal. It is remarkable that the news of his death, as it fell sadly upon the ears of his old comrades in arms, hushed to silence all opposition. His most vindictive enemies buried in his grave their last words of censure. From that time until the present his fame has been growing, and it will continue to grow, and generations yet unborn will learn to speak his name with glowing gratitude. He had lived for years a member of the Baptist Church. The benign influence of his second wife had led him to this church. His home was lighted with tenderest love, and faith cast its eternal halo over his declining years.

THE SCOTCH-IRISH IN WESTERN PENNSYL-VANIA.

BY HON. JOHN DALZELL, MEMBER OF CONGRESS FROM PENNSYLVANIA, WASH-INGTON, D. C.

Nothing could be more fitting than that a congress of Scotch-Irishmen should meet in this place and amidst these surroundings. No spot on this continent testifies in more emphatic terms of the characteristic virtues and fruitful achievements of a race celebrated for character and achievement than does this city, decided in its traits and marvelous in its growth and influence. In substantial origin, in complexion and history, Pittsburg is Scotch-Irish — Scotch-Irish in the countenances of its living and in the records of its dead. Bustling and busy street, where traffic rules and living energies elbow in the conflict of commerce, and the silent church-yard, with its names of men that have gone, alike proclaim that the life which now is, and that which preceded it, is and was the life of the North-of-Ireland Scotchman—the man of Ulster.

Our ancestors knew the waters that lave the Giant's Causeway. the outskirts of Derry, and the quays of Belfast, but the Ulsterman also knew, and his history is linked with, the Alleghany, Monongahela, and Ohio. His mark is on every soil that bears witness to thrift and progress; the influence of his character on every people where civilization has marched; the glory of his deeds, and the flash of his genius on every page of history that testifies of heroism and brightens the story of human progress. But he is peculiarly at home here, on the spot where his pioneer courage conquered savage foe of man and forest, and where his devotion to the principles of civil and religious liberty find lasting monument. And yet, strange to say, there is no such thing as a literature of Scotch-Irish achievement. Coming to the pleasing task of addressing you on the proud history of our common ancestry, and amidst many and laborious duties, pressed for time, I found myself crippled for aid from any source in the utter lack of the gathered materials of history. The long story of Puritan achievement is embalmed in classic prose and stirring poetry; the cavalier has found immortal memory in records many and eloquent, recounting his contributions to the world's advance, but the sturdy race that has watered

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every historic field with its blood, and whose allegiance is bounded by no lines but those of liberty, still lacks a historian.

Reference to, and praise of, its character, its genius, its heroism, and its achievements are to be found on the pages of many a history, but historian of its record as such, it has none. Plain proof that in deeds and in action it has had no time to think of diary or journal, and that its method of speech has been heroic—not by boast but by result. May I not say for it that its motto has been that of my own class in college, borrowed from an old Greek author, "ou logoisi all' ergoisi," not by words but by deeds.

But just here I catch the query of some doubter, who says: "What boots it whence we came; are we not Americans, all?" "Aye," let me answer, "that are we, so proven by a century of devotion to the principles of American liberty: by our contribution to their inception and embodiment in constitutional form; to their practical establishment; to their maintenance and defense on all our battle-fields of liberty, and by a conscientious and enthusiastic regard for their present enforcement and their perpetual preservation."

But down deep in the nature of every true man, as a practical part of his character, lies a substantial regard for the blood of his ancestry, and underlying the courage and ambition of every race is a religious respect for its history. Without such principle in human nature we should have no memoirs like those of Grant and Sherman and Sheridan; no historians like Hume, Macaulay, or Froude, or our own revered Bancroft. The present finds its inspiration in the past, its zeal, its poetry and sentiment, and its animating hope for the future.

Said the most finished of American orators, Wendell Phillips: "Races love to be judged in two ways—by the great men they produce, and by the average merit of the mass of the race. . . . So again there are three tests by which races love to be tried. The first, the basis of all, is courage, the element which says here and to-day, 'this continent is mine, from the lakes to the gulf; let him beware who seeks to divide it.' And the second is the recognition that force is doubled by purpose; liberty regulated by law is the secret of Saxon progress. And the third element is persistency, endurance; first a purpose, then death or success."

Set aside race history and you make impossible race judgment; you take away the incentive to race progress; you deprive the future of achievements possible only as born of the heroic consummation of the past. And at this point let me not be misunderstood. He who stands highest in my regard, for whom I have warmest praise, is not

the original Ulsterman, noble as he was, but his outcome—the American, the consummate fruit and flower of the transplanted original seed, brought to perfection under the influences of a hundred years of American history, life, and experience.

In the art of photography, many faces, by the proper manipulation of the camera, may be pictured as one, which is the composite of the many. Features are toned down, characteristics modified, a general result obtained; the ultimate concentration in one of the whole; all the faces reduced, as it were, to a common denominator. That is the American Scotch-Irishman of to-day.

The Scotchman is himself a man of composite race. Long before the period when his transfer to Irish soil gave birth to the term "Scotch-Irish," the blood of the Celt, the Saxon, and the Norman had been mingled so as to run in the same veins. In his character were combined the virtues and the failings of the various people from which he had sprung. And humanity knows few virtues of which he was not the legatee. Celtic daring and thrift, Saxon energy and enterprise—the pioneer spirit—and Norman pride, all these with a Scotch environment of birth, an Irish environment of hard experience, have ripened under the sun of American enterprise and prosperity into the American Scotch-Irishman, who to-day figures in every sphere where his characteristic virtues count, and figures always well up to the front.

Prior to the accession to the throne of Great Britain of James, the first of the Stuarts, Irish history is a record of turbulence, riot, bloodshed and rebellion. But in the first decade of the seventeenth century, the last serious attempt on the part of any individual Irish chieftain to rise against the power of England took place, and proved a failure. Following thereon, came the flight of the rebels, the Earls of Tyrone and Tyrconnel, and the forfeiture to the crown of all their estates. There thus passed into governmental control the counties of the North of Ireland, which constitute the province of Ulster, and comprise some eight hundred thousand acres. Here came the Scotchman, as a colonist and pioneer, to possess this land, to till the soil and to cultivate, not alone the seeds of annual crops, but his ideas, customs, and institutions.

Here he came to better his condition, not because he was starving and a laggard in the race at home, but because he had the ambition and the enterprise to try a new hazard for a new result. It was the best of Scotchmen that invaded Ulster, and they took with them the virtues that moved them to the enterprise.

And here begins the history of the Scotch-Irishman. I do not mean that the Scotch-Irishman originated here; far from it. It was

at this point only that he was baptized with a name. The Scotch-Irishman, as we know him, was a growth. Let it be noted that upon the part of the Scotchman who came to Ulster there was no assimilation with the native Irishman; no connection by marriage and intermarriage; no conformity to local religion or custom; no sympathy with local tradition, history, or sentiment; nothing in fact to identify him with Ireland but the accident of place. Scotland had moved over and taken possession of Ulster, and Ulster had become, so far as nature would permit, Scotland.

When the Scotchman went to Ulster he took with him his individuality and his religion. He had ambition, grit, thrift, tenacity. He was a John Knox Presbytorian. This made up his religious faith; his political faith followed as a natural consequence. He believed in individual freedom. His social unit was the family. personal characteristics he was what the religion of John Knox made him. And, my countrymen, do you know what that was? Standing here, with the gathered sheaves of a century of republicanism, rich and strong, prosperous and happy, we are fain to imagine that to our immediate fathers alone was given in charge the ark of the covenant of liberty, and that they conceived the principles upon which our government is founded! I say to you, nay. Across the gap of three centuries of time hear the thunder of the grand old Scotchman, "who never feared the face of clay," as he proclaims the principles of liberty. "The authority of kings and princes," said he, "was originally derived from the people; that the former are not superior to the latter, collectively considered; that if rulers become tyrannical or employ their power for the destruction of their subjects, they may be lawfully controlled, and proving incorrigible may be deposed by the community as the superior power; and that tyrants may be judicially proceeded against even to a capital punishment."

Surely startling words and audacious sentiment for Scotland in the sixteenth century! Seeds sown at St. Giles to bear fruit at White-hall and fruit still more abundant across the sea. A hundred years stretch between them and Charles discrowned and beheaded. They precede by still longer space that revolution which, in 1688, declared the trusteeship of royalty and the dominant rights of the beneficiary. Gathering force with years, these words echo and re-echo from Octarara, from Mecklenburg, from the valley of Virginia, and from old Independence Hall at Philadelphia. From the midst of an assemblage, many of whom were Scotch-Irishmen, they burst into a shout heard round the world, the prelude to the march of armed men, consecrated

to their establishment as the framework of a government of the people.

Plain axioms of political truth to-day, they have been bloodbought, as has every human right wrested from the hand of power, from that morning, when blood was found on the door-posts of Egypt, down to the hour when the last drop was shed on the battle-fields of our own civil war.

It is not my purpose to rehearse the story of the Scotchman in Ulster.

His discipline there was that of industry—the labor necessary with thrift to make a comfortable home; of good morals, exercised in planting the school and providing for the education of his children; of persecution and repression in maintaining his religion in the face of test-oaths and despotic law. His growth was in the line of his discipline, and thus his virtues were perpetuated, strengthened, magnified. His courage, loftiness of purpose, his persistency, endurance, are they not written where all the world may see them in the splendid heroism of Londonderry and in the red storm of the battle of Boyne Water?

In the providence of God a richer heritage awaited him across the sea; more fertile fields, with richer returns for his labor; a wider sphere for the growth and exercises of his virtues; a broader plane for his heroism, and more magnificent opportunities for his children.

And so the Scotch-Irishman came to America. "The first great migration from Ulster to Pennsylvania—and it was to Pennsylvania that nearly all the immigrants came prior to the Revolution—was from 1717 to 1750. At this time, under the benign sway of the toleration act of 1689, religious persecutions had ceased in Great Britain, or at least had become tempered down into annoying hindrances and exactions. But the long leases which landholders had granted upon the original colonization had expired, and they took advantage of the prosperity which had attended the labors of the colonists and their descendants to advance the rents to such high figures as to be ruinous to many of the tenantry, and burdensome to all. Having heard of the better land across the sea, where they could be their own landlords, where tithes were unknown and taxes light, they at once determined to seek new homes there. And thither they went." (Judge Veech, "Secular History.")

According to one authority (Proud's History of Pennsylnania), up to 1729, six thousand Scotch-Irish had come, and for several years prior to 1750, about twelve thousand arrived annually. In September, 1736, one thousand families sailed for the Delaware from Belfast alone.

The second great migration from Ulster occurred between 1771 and 1773.

"The cause of this extensive emigration was somewhat similar to that of the first. It was well known that a great portion of the lands in Ireland are owned by a comparatively small number of proprietors, who rent them to the farming classes on long leases. In 1771 the leases on an estate in the county of Antrim—the property of the Marquis of Donegal-having expired, the rents were so largely advanced that many of the tenants could not comply with the demands. and were deprived of the farms they had occupied. Thence arose a general spirit of resentment to the oppressions of the large landed proprietors, and an immediate and extensive emigration to America was the result. From 1771 to 1773 there sailed from the ports of the North of Ireland one hundred vessels carrying as many as twenty-five thousand passengers—all Presbyterians. This was shortly before the breaking out of the Revolutionary war; and these people, leaving the Old World in such a temper, became a powerful contribution to the cause of liberty and to the separation of the colonies from the mother country.

"These Scotch-Irish emigrants landed principally at New Castle and Philadelphia, and found their way northward and westward into the eastern and middle counties of Pennsylvania. From thence one stream followed the great Cumberland Valley into Virginia and North Carolina. Another powerful body went into Western Pennsylvania, and settling on the head waters of the Ohio became famous both in civil and ecclesiastical history, and have given to the region around Pittsburg the name it so well deserves of being the backbone of Presbyterianism." (J. Smith Futhey's Historical Discourse.)

The gravitation of the Scotch-Irishman to America finds its explanation in the traits of his character and in his ingrained love of liberty. He always wants the best of every thing; he has that self-confidence which begets the belief that he can get the best of every thing if he tries; he has the courage to try, the perseverance which make success the outcome of pursuit, and hence he is the ideal pioneer.

His gravitation to Pennsylvania finds its explanation in a variety of circumstances. Her fertile soil tempted his occupancy, for he was an agriculturist. He was clannish. His first love was for family, his next for his neighbors, and Pennsylvania offered room for the building of communities. He loved adventure; in Pennsylvania the savage and the white man still faced each other. But, above all, he was devoted to the principles of civil and religious freedom, and no other

province offered to him such mild, just, and liberal laws as did the province of the Quaker Penn.

Turning now for a rapid glance at the history of Western Pennsylvania, how picturesque it is! Claimed first by England, her claim was disputed by France, which coveted and meant to have a territory connecting her Canadian and Louisiana possessions; and so it came about that in this very place where we now are ensued the struggle between France and England for the mastery of this Western continent. Here on this spot, at the junction of these rivers, French arms planted and defended Fort Duquesne, and not far off is the battle field where English pretenses went down for the time with the bloody defeat of Braddock.

On yonder hill, with its stately pile, where justice is judicially administered, fell many a gallant Scotchman following his gallant Scotch leader, Grant.

And here again, within a stone's throw of where I stand, the banner of St. George was planted by the hand of Forbes above the lilies of France, and Fort Pitt erected, so named in honor of the immortal Chatham, whose genius at a critical time saved to England her western possessions.

Listen to Mr. Bancroft's description of the fall of Duquesne (History of the U. S., Vol. IV, p. 313):

"On the 25th of November the youthful hero (Washington) could point out to the army the junction of the rivers, and entering the fortress they planted the British flag on the deserted ruins. As the banners of England floated over the Ohio, the place was with one voice, named Pittsburg. It is the most enduring trophy of the glory of William Pitt. America afterwards raised to his name statues that have been wrongfully broken, and granite monuments of which not one stone remains upon another; but long as the Monongahela and the Alleghany shall flow to form the Ohio—long as the English tongue shall be the language of freedom in the boundless valley which these waters traverse, his name shall stand inscribed on the gateway of the West."

Following the struggle for this territory between France and England came the long and vexatious contest as to boundary lines between Pennsylvania and Virginia. And then came the Revolution and Indian warfare and the whisky insurrection. Very plain is it that in so far as he was party to Western Pennsylvania's history, the Scotch-Irish immigrant had opportunities for the exercise of all his virtues, and trials sufficient to test all his endurance.

Prior to 1700 it is said that no Englishman or Frenchman had

as 1715 or 1720, a few traders ventured west of the Alleghanies, but the first serious attempt at settlement was the formation of the Ohio Company in 1748. This was a Virginia enterprise, at the head of which were Thomas Lee, Lawrence and Augustine Washington, and its purpose was to settle this western territory and carry on trade with the Indians. A grant was made by the crown to the company of five hundred thousand acres of land south of the Monongahela, and the great Kanawha, with the further privilege of locating also north of that river. Our present interest in this company consists in these facts, which I quote from "Old Redstone" (page 23):

"Mr. Lawrence Washington, upon whom fell the chief management of the affairs of this company after the death of Mr. Lee. conceived the very plausible plan of inviting the 'Pennsylvania Dutch,' and their brethren from Germany to colonize this region. Their only objection was the parish taxes they would have to pay to support the Episcopal Church. Mr. Washington exerted himself to get this difficulty removed; but high church Episcopacy was too strong for him, and so his scheme failed, and a large portion of Western Pennsylvania and Virginia was kept open for a different race—mainly for Scotch-Irish Presbyterians. Thus the intolerant Episcopal establishment of Virginia was overruled by the purpose and providence of God, to conttribute unwittingly to provide a home for many of our fathers; or, rather, keep open for them such a home. Mr. Washington, in a letter to Mr. Hanbury, of London, wrote: 'I conversed with all the Pennsylvania Dutch whom I met, and much recommended their settling. The chief reason against it was the payment of an English clergyman, whom few understood, and none made use of him. It has been my opinion, and I hope ever will be, that restraints on conscience are cruel, in regard to those on whom they are imposed, and injurious to the country imposing them. England, Holland, and Prussia, I may quote as examples, and much more Pennsylvania, which has flourished under that delightful liberty, so as to become the admiration of every man who considers the short time it has been settled."

Following the attempts of the Ohio Company at colonization came Braddock's defeat. Passing over the consequent period of French domination, and coming to that of British supremacy again, we find that there were obstacles still standing in the way of the settlement of Western Pennsylvania. There were Indian hostility, the question as to Indian titles, and the controversy between Pennsylvania and Virginia as to the boundary line between them, the real bone of contention being the possession of Fort Pitt.

Who does not know the thrilling story of the conspiracy of Pontiac; that veritable Napoleon of the redmen? And how it failed, so far as Fort Pitt was concerned? And how, following thereupon, the settlers resumed their labors and extended their improvements? From this time forward the march of civilization continued in spite of the obstacles to which I have already referred, and of which I must again make mention.

The first town of Pittsburg, built in 1760, and having some 250 inhabitants, was destroyed in Pontiac's war; but a new town was laid out in 1765.

In that and in the following year, settlements were made at Redstone and Turkey Foot. From 1760 to 1770 settlements were rapidly made in various places throughout Western Pennsylvania and Virginia. A considerable number of emigrants, soon after 1767, settled on the Youghiogheny, the Monongahela and its tributaries, and in the year 1770–1771, many of the Scotch-Irish from Bedford and York counties, from the Kittatinny Valley, from Virginia, and some directly from the North of Ireland, commenced settlements in Washington county. The settlements soon extended from the Monongahela to the Ohio River. (Old Redstone, p. 30). From this time forward Western Pennsylvania was, for a long time at least, characteristically Scotch-Irish.

Mark, now, as significant of Scotch-Irish character, what was involved in the journey to Western Pennsylvania, in the conditions then existing there, and in the results that followed upon its settlement.

Two routes connected Western Pennsylvania with the east; one, Braddock's road, which led over the mountains from Will's Creek, and the other, that made by General Forbes's army. Both of them were mountain roads, with all that that term implies, although some money and care had been spent on the Braddock route.

The relinquishment of homes already established east of the mountains, and the penetration of the western wilderness over these roads, the inconveniences to men, women, and children, with the carriage of household goods; the perils of the way from savage beast and still more savage man, illustrate, in the most emphatic way, those traits of Scotch-Irish character, with which we have already become acquainted. To the pioneer vision cheap lands and civil and religious freedom lay beyond the Alleghanies, and therefore westward his star of empire took its way.

The condition of things in Western Pennsylvania that confronted the hardy and adventurous immigrants was bad enough. It was the boast of the Penns that the lands of the Indian should not be interfered with until his title had been first acquired. No acquisition of the Indian title to many of the lands taken possession of by these new settlers was acquired until by treaty at Fort Pitt in the spring of 1768, and finally by a treaty in the fall of the same year at Fort Stanwix. Prior to this time the settlers were harrassed by proclamations from the governors of Pennsylvania and Virginia warning them off their lands, and by the passage of a law by the Pennsylvania Assembly (1768), punishing "with death without the benefit of clergy" all who disobeyed the warning. Following the treaty of Fort Stanwix, the Penns opened their land office in Philadelphia (April 3, 1769), and thereafter immigrants arrived in large numbers to Western Pennsylvania and Virginia.

But a difficulty still remained threatening the peace and progress of these parts; a difficulty which forms a prominent feature and had an important influence in many ways on our local history—the controversy between Virginia and Pennsylvania as to boundary lines.

Let me try, briefly, to state it.

In 1681, Charles II granted to William Penn the province of Pennsylvania, with the Delaware River as its eastern boundary line, and a western boundary line to be five degrees in longitude, computed from the eastern. How much of uncertainty there is in the term "five degrees in longitude" from the windings of a river will be apparent to the most unobservant.

But, seventy-five years before (1606), James the First had granted to the London and Plymouth Company the privilege of making two settlements on any part of the coast of America between the 34th and 35th degrees of north latitude, and under this grant a settlement had been made at Jamestown; and three years later (1609) he had enlarged the grant so as to call for a water front 200 miles northward and 200 miles southward from Point Comfort "and all that space and circuit of land lying from the sea coast of the precinct aforesaid, up into the land throughout from sea to sea, west and northwest."

True, thereafter (1623), by writ from the Court of Kings Bench, this company was dissolved and the lands reverted to the crown; but the grant itself was claimed to have been an assertion of title to lands included in the subsequent grant to Penn.

In 1632, Charles the First granted to Lord Baltimore the territory of Maryland, which encroached on the Virginia grant and was claimed also to be interfered with by the grant to Penn.

It is apparent, therefore, that the Penn's had two controversies on hand, one as to their boundary with Maryland and the other as to the Virginia boundary.

With respect to the Maryland line it is sufficient, so far as our

present purpose goes, to say, that the controversy was substantially ended in 1768, and that thereafter the boundaries fixed by two English surveyors, Mason and Dixon—historic names, as they figure in all our subsequent history—marked the settlement of the controversy.

The Virginia dispute, however, went on until 1780, when terms were finally agreed upon, and in accordance therewith Mason and Dixon's line extended became the southern boundary of Pennsylvania.

In the meantime, however, pending this settlement, all this western region was substantially without law, and called for the daily exercise of the voluntary virtues of good citizenship. No man knew what title he had to his home, or whether he had any. Up until March, 1771, the western country was within the jurisdiction of Cumberland county, and the Alleghany peaks intervened between the citizen and his court of judicature. How much such court amounted to it needs no expert in human nature to say. In 1771 Bedford county was created, so as to cover the western country, but without relief to the legal situation. The mountains still stood between the litigant and justice to be judicially administered. In 1773 Westmoreland county was created and courts established at Hannastown, but the jurisdiction of this court was disputed by armed force from Virginia, and riot and confusion, not judicial action, was the result.

I am trying to avoid details; neither your patience nor mine will endure them at this time. My simple purpose is to picture, if I can, the difficulties that interfered with the peace, order, good morals and civil government of a society composed in largest part of Scotch-Irish immigrants.

In such a chaos of government, especially in a rude community where up to this time law had never yet been asserted in its majesty, the common weal must depend on the assertion of individual character. and find its only bulwark in public opinion. Public opinion under such circumstances assumes the force of law-and public opinion is but the aggregate of individual views. Indeed, where public opinion and the law are synonymous terms the law is a superfluity-and law without the buttress of public opinion is practically a nullity. And when I announce, what is the fact, that in this Scotch-Irish settlement west of the mountains, while courts were beyond reach and no law capable of execution existed, the community dwelt in security-the rights of man were respected, good morals observed, and peace prevailed, I am simply pronouncing a eulogy on the character and virtues of the men and women whose allegiance to the precepts of religion and to the principles of individual right made them a marked and superior race. Such men and women were the Scotch-Irish of Western Pennsylvania during all the period of which I speak, and down to the time when the outbreak of the Revolution gave them other things to think of than land titles and state boundary lines.

The first gun fired at Lexington in man's new crusade for the rights of man found echoing answer at the western foot-hills of the Alleghanies. It woke the spirit of the slumbering old Presbyterian, John Knox, and was answered by the heirs of his faith and courage.

The fiery eloquence of Scotch-Irish Patrick Henry set aflame the hills and valleys of Virginia. The less gifted tongues, but no less enthusiastic purpose, of the pioneers of Western Pennsylvania, responded in kind. Leaving field, cabin, and workshop, they came together at Hannastown, their court-house seat, and first having recited the wrongs inflicted upon the inhabitants of Massachusetts Bay, they unanimously resolved:

"It is therefore become the indispensable duty of every American, of every man who has any public virtue or love of his country, or any bowels for posterity, by every means which God has put in his power, to resist and oppose the execution of it; that for us, we will be ready to oppose it with our lives and our fortunes." And then, with that practical sense which belongs to the race, they added:

"We will immediately form ourselves into a military body, to be made of companies, to be made up out of the several townships under the following association, etc."

And like proceedings were taken at Pittsburg, then claimed to be in Augusta county, Virginia. Nay, more. I may add that like proceedings were had and a like spirit prevailed wherever there was a Scotch-Irish settlement in the colonies; for Mr. Bancroft says: "The first public voice in America for dissolving all connection with Great Britain came, not from the Puritans of New England, the Dutch of New York, nor the planters of Virginia, but from Scotch-Irish Presbyterians."

St. Giles, Whitehall, Londonderry, William of Orange, Lexington, Hannastown—are they not all chapters in the same history of man's growth, through struggle, to governmental manhood?

The relation of Western Pennsylvania to the War of the Revolution was peculiar, and her trials many and harrassing. No fear was entertained of British soldiers from the east, but west of Fort Pitt the English held Detroit and the Illinois country, and between swarmed savage foes, many of them in the service of English gold.

The rallying point of defense and attack was Fort Pitt, which played quite as important a part in the war for colonial independence as had Fort Duquesne in the French War. The story of Western

Pennsylvania's part in the Revolution is one of blood and hardship in many chapters, each of which is but a repetition of the preceding. Garrisons lacking supplies, expeditions well planned against the Indians and the British, but somehow failing of effect, discouragements of all kinds-all these were frequent, and murders by savages of daily occurrence. Says Dr. Laming ("History of Alleghany County"). speaking of Indian raids: "The repetition of these raids, although varying more or less according to circumstances, was the every-day expectation of the Western population, and the mere recital of them became monotonous. The population around Forbes's road, in the Monongahela Valley, in the immediate vicinity of Pittsburg, and generally throughout the south-western part of the state, had by this time become considerable. But the draft that was made on them for the war with England, for the garrisoning of the local forts and blockhouses, for the various expeditions into the enemy's country, and for the defense of their own homes, left them little time for the care of their farms. Yet at no time in the history of the state did this require greater labor; for although the soil was as yet rich and required little cultivation, the forests had to be cleared and inclosed, the ground in most cases to be broken up with strong teams, which were not at the command of every one, and when under cultivation it required constant watching to prevent wild animals, such as deer, bear, raccoons, etc., from destroying large portions of the crop. The life of the frontiersman was one of great hardship, and though it bred a hardy race, it frequently taxed them beyond the powers of endurance. The women, too, required courage equally with the men, for it frequently happened that for weeks they were left alone with their families in a little 'patch' in the forests, far from all human succor, and liable at any moment to hear the war-whoop of the savage, or discover him lurking around the premises, ready to fall upon his victim."

So far as the connection of Western Pennsylvanians with the Revolution is concerned, it is wholly lacking in the romance, "the pomp and circumstance," of glorious war. But Western warfare was such as to demand upon the part of the colonists just the kind of fighting material to be found in the Scotch-Irishman, with his peculiar sturdiness of character and no lack of aversion to fight when he believed in the justice of his cause; and the fact that this race all along our borders stood with their faces westward, a cordon between the settled portion of the country and its savage foes, may be regarded as providential.

Time will not admit of my saying any thing at length with respect to the .Whisky Insurrection, an episode of note in Western Pennsylvania history. Prominent actors therein, both on the side of the accused insurrectionists and on the side of the government, are on record, and their respective stories are not altogether reconcilable. In the mean between the two probably lies the truth. Following the establishment of the national government and the adoption of Hamilton's scheme for the assumption of the state debt, came the necessity for the raising of national funds in excess of those receivable from duties upon imports. Hence an excise tax was levied upon the products of the still. This tax met opposition in Western Pennsylvania for several reasons.

An excise tax is per se odious amongst all people and at all times. This is the verdict of our own history. That of 1791 was specially odious to the people west of the mountains, because, without a home market for the product of their fields, it was, as they regarded, absolutely essential to their existence that they should turn their grain into portable form in the shape of whisky. Hence the excise was to them an exceedingly burdensome tax, and was at the same time unequal, in the comparison between them and the great body of the people not similarly situated.

It represented to the Scotch-Irishman traditional oppression. "They remembered, or their fathers had told them, of the exactions and oppressions in the old country under the excise laws—that their domiciles were entered by excise officers, their most private apartments were examined, and that confiscations and imprisonments followed if the smallest quantity of whisky was discovered not marked with the official brand. When they saw the inspector going round with his measuring rod, gauging their barrels and their stills and writing the result in his book, they imagined that the same scenes were to be acted over again in the wilds of America that their fathers had witnessed in the old country. To these people no other tax of equal amount would have been half so odious."—Dr. Carnahan on the Pennsylvania Insurrection, N. J. Historical Society, vol. VI, 119.

Under these circumstances and in this state of public sentiment the wild spirits which exist in every community, and which we know existed in that, set in motion disorderly proceedings, which, looked upon at first by the intelligent of the community with passive indifference, grew to such volume as to involve, more or less, the lovers of law and good order themselves in the verdict of condemnation which followed.

Dr. Carnahan, a Presbyterian minister, from whom I have already quoted, says: "At first good men stood aloof, remained at home and attended to their business, except when taken by force and compelled

to assist in erecting liberty poles and to be present at public gatherings. After the outrages were committed they were restrained by prudence or timidity from making known their real sentiments. My own opinion is, that if, when the fury was at its height, the people of the western counties could have expressed their opinions by secret ballot, a large majority would have been against these unlawful proceedings. This opinion, we think, is confirmed by the fact that in October following, before the fury had subsided, Albert Gallatin, although he did not reside within the district, was elected a member of Congress to represent the counties of Washington and Alleghany. Gallatin was a conservative, opposed to mob law."

So that upon the whole, looking back from this distance of time, while we may regret that there was any such episode in our history, we fail to find in it any thing not capable of ready excuse upon the part of the Scotch-Irish of Western Pennsylvania; the men "who brought to the New World the creed, the spirit of resistance and the courage of the Covenanter."

Since the Whisky Insurrection nothing has occurred to make Western Pennsylvania's history especially conspicuous. Among many elements gradually intermingling to produce our present state, the Scotch-Irishman still abides. The truth is that his history here is largely the history of Presbyterianism, and that in this community its marks are plainly to be seen. The sturdy men who molded the public opinion of our early days, who lighted the fires of patriotism, contributed to social order, laid the foundations of our commercial and industrial greatness, founded churches, schools, and universities, were the pioneer preachers of the Presbyterian Church. Their names are household words in this community; their memories fragrant. Beatty and Finley, Power, Dodd, McMillan, Smith and Dr. Herron, Black and Bruce, not to mention others—all these were strong men, earnest men, masterful men, and their influence yet remains.

In the line of their teachings, as the result of their labors, directly and indirectly, a sound system of education has been built up and prevails. Not to speak of sectarian efforts, the Western University, Washington and Jefferson Colleges, and kindred institutions, are monuments to their usefulness. And from these schools have gone forth, from time to time, men of mark, who in public and in private life have left their impress on their neighborhood and time.

The sterling qualities of the pioneers are visible to-day on every hand in this western country. Spreading toward sunset, their sons have carried the cause of civilization even to the Pacific coast. The results of their thrift and enterprise surround us on every hand and call us to witness how great is the debt of gratitude that is justly their due.

I would not be understood as claiming for them exclusively the glory of our present prosperity—only a share, but a large one. Other streams, and many, have combined to make the current on whose magnificent sweep we are carried. The crowning glory of American character is that it is composite; it is the result of a happy assimilation, the fruit ripened in the air of a freedom which rests in the recognition of individual right.

And I believe, furthermore, that the men of to-day are better than the men of the earlier day, as the civilization of to-day is an advance upon theirs.

But I affirm that the Scotch-Irishman, whether of the earlier or the later day, may fearlessly meet the test by which races love to be judged.

The great men of the race—I do not stop to name them—have lent luster to the bench and the bar, to medicine, to theology, to the halls of Congress, and to executive place.

In the hot blast of battle they have never been wanting when right was at stake.

To the average mass in any community they add the leaven of their character. Men of no special fame, but full up to the measure of their task, as cultivators of the field, mechanics, merchants, they are useful citizens; law-abiding, liberty-loving, God-fearing, educators of their children; and so long as they remain true to the ancient land-marks the republic shall be safe.

And so I affirm, also, that you may try the Scotch-Irishman by the tests by which races love to be tried.

In courage he will measure to the full stature of a loyal manhood. Nothing of physical hardship can stay his progress toward better things any more now than it could when he invaded Ulster, or crossed uncertain seas to face the savage in Western wilds. In the forward march of civilization to win new conquests he has ever been found leading the van.

His is a force doubled by purpose. He has ever carried with him the articles of his belief; he is loyal to the traditions of his history, and after his banner follow both minister and schoolmaster. There are no doctrines set down in his curriculum that do not run parallel with the rights of man.

I never think of him that I do not recall the figure of that grand old man, John Witherspoon, Presbyterian clergyman and Pennsylvania statesman, in the convention at Philadelphia, when, in the en-

thusiasm of his convictions, he said of the Declaration of Independence:

"That noble instrument on your table, which secures immortality to its author, should be subscribed this very morning by every pen in this house. He who will not respond to its accents, and strain every nerve to carry into effect its provisions, is unworthy the name of a freeman. Although these gray hairs must descend into the sepulcher, I would infinitely rather they would descend thither by the hand of the public executioner, than desert at this crisis the sacred cause of my country."

As to persistency, endurance; first, a purpose, then death or success. Tell me if the Scotch-Irishman's story in Western Pennsylvania does not proclaim this as the shibboleth of his faith?

My countrymen, this is Decoration Day. In the glad sunshine of peace, under summer skies, and amid the fragrance of flowers, a grateful people is covering, with its tokens of love and affection, the graves of its patriot dead. Neath the blossom-strewn turf the "bones are dust, the good swords rust, but the souls with God, we trust," and the tribute is to honest purpose, high resolve, and the courage to dare and do for the right, as to each man it was given to see the right.

On many a battle-field of the civil war, men faced each other who were sons of the Scotch-Irish immigrants to Pennsylvania, inheritors of a common history and sharers of its glory. Borne apart by the accident of fortune, the Scotch-Irishman of the South, rallying to the support of the Stars and Bars, met the Scotch-Irishman of Pennsylvania following the Stars and Stripes. In conflict, deadly, desperate, hand-to-hand, the iron blood of Irish Scotland met its kind, and men died as their fathers would have had them die. For some the ebbing tide of life crimsoned the gray, for some the blue. But under either flag death only added new proof to the verdict of history, that for the peerless courage that men honor and women love, America owes a meed of pride for her Scotch-Irish sons.

And now, when the war-drums throb no longer, and the battle-flags are furled, remembering the race from which we came only as an inspiration, let us be Americans all, to work out, as I verily believe God intended we should, the grandest destiny vouchsafed to any people.

THE SCOTCH-IRISH IN OHIO.

BY HON. JAMES E. CAMPBELL, GOVERNOR OF OHIO.

Mr. President, Ladies and Gentlemen:

Scotch-Irish pertinacity descends to the remotest generation, and clings to the blood, however much diluted by admixture with other races. The Scotch-Irishman loves to recount the deeds of his ancestors, and listens with delight to their laudation. Those traits are exemplified in the unflagging attendance upon these prolonged ceremonies; and justify the belief that you will listen with patience to the modestly written record of Scotch-Irish influence, and achievement, in the Commonwealth of Ohio. To him who, at Columbia last year, sat spell-bound under the burning words of Knott, McIntosh, Hall, Henry, Kelley, McClure, and the other eloquent men who poured out their stores of wit and learning day after day; or who has reveled here for three days in the scholarly masterpieces of Perry, White, Robinson, Dalzell, Beyson and their compeers—the story of the Scotch-Irish in Ohio will sound like a "twice told tale."

The history of the race in one state is the history of all. The biography of one Scotch-Irishman is that of his fellow. Wherever the blood is, whether isolated in a single family, or congregated in an entire community, there will be found the dauntless courage, the lofty aspirations, the mental and physical superiority which marked it in the Old World, and have not deserted it in the New. As it is every-where else, so is it in Ohio. She has four millions of people. There are no better, richer, happier on earth. In every hamlet between the lake and the river the Scotch-Irishman has left the impress of his intergrity, his energy, and his intrepidity. His blood has furnished the masterful strain which makes the "Buckeye" the most cosmopolitan of all the assimilated races of the land, and a fitting link between his "Keystone" brother on the East and his "Hoosier" comrade on the West.

The printed annals of Ohio tell comparatively little that has been done in any single locality by the Scotch-Irish as a distinctive race of early immigrants. We have preserved in enduring form the history of the Yankee, and his Marietta purchase under the auspices of the goodly "Ohio Company of Associates." Two years ago a volume was published to celebrate the centennial of his arrival on the soil of the state. We read much of John Cleves Symmes and his fellow Jersey-

men who cleared the incomparable valley of the Great Miami. The thrift of the Connecticut settlers in the Western Reserve, and the industry of the Teutonic races who dwell on the sluggish Maumee are duly chronicled; but the Scotch-Irish are widely scattered over the entire state, and have no similar tale of large and solid settlements. From this, however, it must not be assumed that our race has but a small footing in Ohio; or that it has not done its full share in founding, fostering, and upbuilding the state.

The early history of Ohio, like much other American history, was written by the New Englander, or his descendant. This fact has been noted by others who have addressed you. As one who is half Puritan himself it is not for your present speaker to complain, nor animadvert upon his brethren; yet, while yielding to the English Yankee his full meed of praise, it is only fair to say that were it not for the Scotch-Irish there would be a much less glorious history to write. Many of the strong men who settled in Ohio, after the Revolutionary war were of ancestry which came from Ireland and Scotland by way of New England. Some indeed claimed to have been descendants of the Mayflower party, when, in reality, they were the off-spring of those same Presbyterians once railed against by the Cromwellian Puritans.

The history of Scotch-Irish influence in shaping the destiny of Ohio goes back farther than is at first apparent. During the Revolutionary war, while Washington and his galaxy of Scotch-Irish generals were debating the propriety of founding a new empire west of the mountains, should disaster overtake the patriot cause, the territory they talked of was being redeemed from British rule by a valiant young Scotch-Irishman, born near Monticollo, Virginia, who, at twenty-six years of age, had achieved such fame that John Randolph eulogized him as the "Hannibal of the West." George Rogers Clarke was his name, and the North-west Territory, with its five States of Ohio, Indiana, Illinois, Wisconsin and Michigan, and its fifteen millions of people, is his monument. The first exploration of this territory had been made by La Salle as early as 1680, but the trading posts established by the French as a result of that expedition had a precarious existence. France, becoming involved in war with England, finally relinquished her hold on By the treaty of Paris the western this garden spot of the earth. boundary of the English colonies was fixed at the Mississippi river; and the territory north-west of the Ohio was ceded by the British Government to the Colony of Virginia under the charter of James I—a prince whose perfidy assisted largely in making Scotch-Irish history in America. When Virginia assumed the dignity of statehood, the North-west Territory was held by British troops stoutly entrenched behind strong forts.

The sparse settlements were constantly menaced by red savages incited by England to make murderous incursions into Virginia and Kentucky.

In 1778 Clarke was commissoned by the Scotch-Irish Governor of Virginia, Patrick Henry, to make a secret expedition into the Ohio country for the purpose of restoring to Virginia the territory that had been ceded to the colony after the treaty of Paris. The soldiers selected to accompany him on this perilous expedition, so fraught with the destiny of the colonies, were picked men; the whole two hundred known for their skill as Indian fighters—men of stubborn endurance, resolute fortitude and persistent valor. Need it be said that Clarke found them among the Scotch-Irish in the valley of Virginia?

This expedition by Colonel Clarke was one of the most successful ever made. Governor Hamilton was taken, the forts captured and the North-west territory restored to Virginia.

In 1780 she ceded it to the United States—Thomas Jefferson, the greatest Scotch-Irishman of America, being the author not only of the ordinance of cession, but also of the plan of government for the territory. It was provided by him that after the year 1800 there should be neither slavery nor involuntary servitude in any of the five great states carved out of the territory; and thus began Scotch-Irish influence upon the material and spiritual development of our state, giving us a force in the maintenance of civilization that will abide so long as the spirits of Knox and Melville are an inspiration.

Let it be here recorded that had it not been for the daring courage of Colonel Clarke, it is possible the Ohio river would now be the southern boundary of Canada. Thus, as we are indebted to Jefferson for the Louisiana purchase which gave our country the boundless West: to Polk, another Scotch-Irishman, for the golden slope of the Pacific; and to big-hearted, Scotch-Irish Sam Houston for Texas; so are we indebted to George Rogers Clarke for the possession of the North-west territory. and to Thomas Jefferson for its permanent peace and prosperity. this connection listen to the following tribute paid their memory by the eloquent Virginian, John Randolph Tucker, at the Marietta Centennial He said, "and so, from the day that the mountain heights of Monticello stood as sentinel guards over the cradled infancy of George Rogers Clarke and Thomas Jefferson, Providence had decreed that the one should conquer by prowess of arms, and the other by a wise diplomacy, the open water-way for the products of the West to the markets of the world."

At the opening of this century the country west of the mountains, the Ohio of to-day, was a wilderness that required strong arms, resolute wills, and a fixed purpose to subdue. The advance guard came to the

mouth of the Muskingum in the spring of 1788, to be followed in December by a settlement "opposite the mouth of Licking Creek," where the "Queen City" now stands. When the year 1800 came, there were settlements not only thickly scattered along the Ohio river, notably at Steubenville, but in the interior where now stand the prosperous cities of Dayton, Chillicothe, Zanesville, Xenia and others south of the Indian Treaty established by Wayne.

In this influx of immigration no race stands more prominent than the Scotch-Irish. It was aggressive, bold, and sure of action; and in reclaiming the wilderness, building the home, the village, the church, and the school, none took a stand more advanced. Locally speaking, the trend of Scotch Irish immigration to Ohio was in two main lines; one over the mountains through New York and Pennsylvania. settled chiefly in the eastern and central parts, forming communities usually Presbyterian in religion. The other came from the Carolinas, and the Huguenot settlements in the South, that they might be freed from the baleful effects of slavery. These located in the southern portion of the state, principally between the Muskingum and the two The early settlers were Revolutionary soldiers seeking the victories of peace. They were, for the most part, stalwart, God-fearing men, who looked to mental and spiritual as well as natural development; and they laid broad and deep the foundations of a moral and intellectual state. They were so constantly harassed by the Indians that life was one long battle, until General Anthony Wayne appeared. His undaunted bravery soon gave the patriot pioneers immunity from savage depredations. Peace was not their boon, however, until after Wayne's signal victory over the Miamis in 1794. General Wayne was born in Pennsylvania, but his father was a native of Ulster, and his grandfather followed the standard of Orange at Boyne Water.

To such noble types of our race were the intrepid pioneers indebted for deeds that made Ohio a home of safety. In connection with Wayne should be mentioned that thorough-bred Scotch-Irishman, Simon Kenton, whose exploits and escapes are familiar to the readers of pioneer history. Kenton was with Wayne in the Indian wars, and was also a companion of Daniel Boone and General James Loudon, both of whom sprung from the race which has so largely shaped the destiny of the republic. He was with Clarke in his expedition against the British; and at the call of Governor Shelby, of Kentucky, for troops to fight the second war of independence, responded with the zeal of a true Scotch-Irishman. When Ohio was created a territory, who should better become its first Governor than he who was selected—the native Scotchman, Arthur St. Clair? He earned his military fame at the Heights

of Abraham, in the Indian wars, and through the long years of the Revolution. In Ohio he found an ample field for a statesmanship which had been schooled in the Continental Congress. His classical learning left its impress on the intellectuality of the state; and his inflexibility of purpose—the birth-right of the obdurate Scot—mellowed by the suavity of his manner. To his early guidance the people of Ohio are gratefully indebted. Many of his ablest successors in the gubernatorial chair were of the race whose deeds we celebrate to-day. One of the earliest and most noted was Jeremiah Morrow, whose ancestors figured at the seige of Londonderry. He was the first, and for ten years, the sole representative in the Federal Congress from the newly admitted State of Ohio. While serving there he originated the idea of the Cumberland road, whose benefits to the traffic of that early day can not be measured, and was active in all internal improvements. Subsequently he became United States senator, and governor, and lived to the age of eighty-one, venerated and loved by the entire people of the state. Henry Clay said: "No man in the sphere within which he acted ever commanded, or deserved, the implicit confidence of Congress more than Jeremiah Morrow. A few artless, but sensible words, pronounced in his plain Scotch-Irish dialect, were always sufficient to secure the passage of any bill or resolution which he reported."

Of the distinguished governors of Ohio none stand out in bolder relief than Allen Trimble, whose ancestors, paternal and maternal, were of the courageous Scotch-Irish stock that gave to the valley of Virginia those valiant soldiers who justified Washington's boast that with an army of them he could defy the world. In the year 1784, Governor Trimble's father, a Revolutionary soldier, came West with an expedition of five hundred Scotch-Irish from the valley. Allen, then but eight months old, was carried on horseback in his mother's arms. The party was accompanied by General Henry Knox, Washington's Secretary of War. Need we say that he, too, was a Scotch-Irishman? Young Trimble afterward settled in Ohio, and was elected governor in 1826. He was a man of liberal and enlightened views, a statesman of perception and perseverance; and he stamped upon the state the strong traits of his character. To him are we indebted for the public school system which has been so powerful a factor in our progress. As acting governor, in 1821, he appointed a committee which formulated the plan upon which the free schools were founded, and to him this committee was much indebted for intelligent aid in its task. He also inspired our canal system, which at one time was a great artery pulsating with the country's commerce.

Duncan McArthur, another Scotchman, was elected Governor

in 1830, his administration being in keeping with his high character. A soldier of the war of 1812, his daring won promotion with rapidity. He was of iron will, pushing and energetic; and, being the son of poor parents, had a hard struggle for his education, but acquired fame in every station, whether as soldier, lawyer, surveyor, or statesman; and is honored yet as one of Ohio's greatest governors. He was a member of the constitutional convention, and twice elected to Congress.

General Joseph Vance was a Washington county Scotch-Irishman. These Washington county Scotch-Irish are to-day filling most of the pulpits and many of the offices in Ohio. With penetration to discern and energy to perform, Vance early made his influence felt in the affairs of state. In him the distinctive Scotch-Irish traits, mental and facial, were indelibly marked. He was in the war of 1812, member of Congress for eight years, member of the constitutional convention, and twice elected governor.

Our race gave Ohio her first native-born governor in the person of William Shannon, a noble type of manhood, a credit to his ancestry and an honor to the commonwealth which he served long and faithfully. He was a sedulous student under the tutelage of such eminent teachers of the blood as Charles Hammond and Dr. David Jennings; and was no less noted for profound attainments, than for the boldness and diligence which characterized him as a lawyer. His influence was national in extent, and wholesome in its direction. He was an active member of Congress, minister to Mexico, and territoral governor of Kansas.

Has any governor of Ohio left a more delightful memory, or was one personally more popular, than Thomas Corwin, who was also of Scotch-Irish extraction? The eloquence of his tongue has never been equalled by any son of Ohio; nor do his shining witticisms grow stale with repetition. As congressman, senator, foreign minister, and governor, his name is held in fondest esteem by the people of his state. Another distinguished scion of Scotch-Irish stock, who occupied the gubernatorial chair, and upon whom yet greater honors were thrust, is Rutherford B. Hayes—a brave general in war, a faithful representative in Congress, and an efficient participant now in all the charitable and benevolent movements of the state.

Others governors who have shed honor on the Scotch-Irish name might also be mentioned. In the older days there were Robert Lucas and Seabury Ford; in the latter day, Reuben Wood, William Medill, whose legal acumen is impressed on the fundamental law, and the gallant soldier, Thomas L. Young.

There is yet another Governor of Ohio, the immortal William Allen, whose Scotch-Irish ancestry is disputed; but who had in a marked

degree the essentially distinctive traits of that race. But if he were not Scotch-Irish himself, he married the daughter of Governor McArthur, and thereby insured undoubted purity of blood to his progeny. This is in accordance with the eternal fitness of things. If a man has the misfortune not to be born in Ohio, he should marry an Ohio woman upon the first suitable, and lawful, occasion; and, if he be not of Scotch-Irish descent, he should imitate William Allen's example and marry a Scotch-Irish girl. This was done by the illustrious Allen G. Thurman, a nephew of William Allen, who was careful to marry a noble woman of good Ohio Scotch-Irish stock. William Allen's statue stands in the capitol at Washington—one of the two chosen to be placed there by the people of Ohio. Allen G. Thurman's statue, we trust, may not be called for these many years. "May he live long and prosper."

The Scotch-Irish gave to Ohio seventeen judges of the Supreme Court under the old constitution. Among them was Jacob Burnett, the greatest of the pioneer lawyers. As a member of the legislative Council he was the author of many salutary laws. His character was marked by promptness, decision and inflexibility. Later, as a United States senator, he was noted for his fine presence, and courtly manners.

Judge John McLean, another Scotch-Irishman, was a tower of strength in the formation of the North-west Territory. He was a judge of the Ohio Supreme Court, Commissioner of the General Land Office, Postmaster-General under Presidents Monroe and Adams, and, afterward, judge of the Supreme Court of the United States. He also entered the field of literature—his most noted work being "Notes on the North-west Territory," an invaluable addition to a historial library. It could not be possible for one of Judge McLean's moral and intellectual worth to pass in view of a susceptible people, as he did during the many years of public life, and not exert a great influence.

Another distinguished jurist, Joseph R. Swan, for years chief justice of Ohio, came of Londonderry stock. A conservative judge, a stickler for the constitution, it is said that none of his decisions were ever reversed. He was the most voluminous legal author of his day, and his works are high authorities.

John C. Wright was also an eminent judge of the Supreme Court under the old constitution. His decisions were published as "Wright's Reports," and it is a standard legal work. He was an influential congressman also. Under the new constitution the Scotch-Irish gave the state such eminent Supreme judges as Thomas W. Bartley, W. B. Caldwell, William Kennon, Hocking H. Hunter, George W. McIlvaine, W. J. Gilmore, Rufus P. Ranney (whose decisions are of national re-

putation), Josiah Scott, John Clark, W. W. Johnston, John H. Doyle, and others.

The Scotch-Irish of Ohio have faithfully represented the state in the lower house of Congress, and nearly all the noted men, from William McMillen, the first delegate of the North-west Territory, to Major McKinley, now chairman of the most important House committee, sprang from that stock. We have also sent numerous representatives to the Senate of the United States, including the last man elected to that position—the railroad magnate, Calvin S. Brice.

The Scotch-Irish of Ohio have assisted to furnish the cabinet of almost every President of the United States. To name them would be a work of superfluity. Yet, as a specimen of what Ohio can do in that direction, let us recall the elder Ewing. Thomas Ewing, father of the present Thomas Ewing (late a general and now a distinguished lawyer) and also of other gallant soldier sons, was in the cabinet both of William Henry Harrison and Zachary Taylor. He stood for years in the front rank of American statesmen and jurists, and served in the upper house of Congress, where his influence was paramount. Nor is this all; we are indebted to Judge Ewing for General Sherman, whose energetic mind he trained and whose character he molded; and, if we can not claim General Sherman's lineage, yet Scotch-Irish influence is responsible for much of his success.

The list of persons who have held official position in Ohio discloses the fact that either the Scotch-Irish are gifted with the power of getting a full share of this world's honors, or that their pre-eminent merits have been readily recognized by an appreciative people. For instance, nearly every position of high trust in the state house at Columbus, today, is filled by persons having in their veins a greater or less infusion of this good old stock. Can it be possible that those people who accuse the "Ohio man" with being a trifle over-willing to hold office, have some slight justification? Lest this be true let us turn our eyes to other channels, and see what the Ohio Scotch-Irishman has done outside of office and politics. The first Presbyterian minister west of the mountains, Dr. McMillen, the founder of Washington-Jefferson college, in Pennsylvania, was also the founder of Franklin college. These schools have had an overwhelming influence in molding the intellectual character and achievements of the people of Ohio. Their pupils and graduates have gone over the state strengthening the name and fame of their race. Thus it happens, partially at least, that the Scotch-Irish have become a great factor in popular education. We have seen that Governor Trimble, a Scotch-Irishman, gave to Ohio her public school system, and it remained for that brilliant Scotch-Irishman. Samuel

Golloway, to perfect it. He was known throughout the land as a finished scholar and orator, a thorough lawyer and teacher, and an active member of Congress. Robert W. Bishop, a Scotchman of broad dialect and hearty manner, long ruled over Miami University, the Oxford of Robert W. McFarland, for many years its young president, was To-day its young president—Warfield—is of thoralso a Scotchman. ough Scotch-Irish stock, a descendant of John Preston Calhoun and the Breckenridges. Colonel John Johnson, a brave Indian fighter, one of the founders of the Protestant Episcopal church in Ohio, was active in the establishment of Kenyon college—the pride of the church. Stalwart in physique and bright in mind, his influence was wide spread Who stood higher in educational work than Bishop Charles Pettit McIlvaine, professor of Ethics at West Point, bishop of the Episcopal church of Ohio, head of Kenyon college, author and orator? What race but ours gave to the country W. H. McGuffey? And where is the student who does not know McGuffey's school books? Ray's arithmetics were the product of an Ohio Scotch-Irishman. Dr. Jeffers. president of the Western Theological Seminary, is an Ohio-born Scotch-Irishman, the son of the famous schoolmaster of the early days; and how much is this renowed institution indebted for its influence to our Dr. Charles C. Beatty, who in his life-time gave half a million dollars in aid of colleges? This generous donor was the son of a Revolutionary soldier, and in no man were the mental traits of the sturdy Scotch-Irish more distinctly marked. In 1829 he established in Steubenville the first female seminary west of the mountains. From its walls have gone missionaries to every clime; and it is truthfully said that the sun never sets on the work of these consecrated women.

In art the Scotch-Irish of Ohio have been no less eminent than in other fields. Has any other race of any other state produced a sculptor the peer of J. Q. A. Ward, whose exquisite conceptions and creations adorn the most conspicuous art centers of our country? His masterpiece, the soldiers' monument to be erected in Brooklyn, is peculiarly appropriate in design—three of the four heroic figures being monuments of those typical Scotch-Irishmen, Jackson, Scott and Grant.

As we might demand and obtain distinction in warfare by resting our claim on the achievement of Grant, so might we go before the world with J. Q. A. Ward and obtain renown in the high arts; but the Scotch and Irish of Ohio do not rest here. Yesterday was dedicated in the beautiful city of Cleveland one of the most superb creations of the spirit of art in our great country. I feel that I speak within bounds of artistic judgment when I say that the monument created by Alexander Hoyle and erected to the memory of James A. Garfield, is an

achievement in art that should fill the heart with a pride of race to the degree of exultation. James Wilson McDonald's statue of Fitz Greene Halleck in Central Park, of Carter at West Point, and of General Lyon at St. Louis, are but monuments to the achievements of the Ohio Scotch-Irish in time of peace.

The admired portrait of Mrs. Jefferson hanging in the White House, is from the brush of E. F. Andrews, an Ohio Scotch-Irishman. I am also told that Hiram Powers, whose Greek Slave is one of the best known of American sculptures, was of the race that never flags in efforts to attain to the top round of the ladder.

The Scotch-Irish of Ohio have given to journalism its most brilliant writers, men whose influence in affairs is as extensive as newspaper circulation and powerful thought can make it. Where is there a more eminent journalist than the successor of that illustrious Scotch-Irishman, Horace Greeley? Whitelaw Reid, Ohio born, of stalwart Covenanter stock, with the sticking qualities that made them famous, and of the highest literary attainments, now represents the republic in France.

Colonel W. J. Brown, the amiable and brilliant editor of the New York News, is an Ohio Irishman, who has won fame in the literary and political world. Colonel Cockerill, of the New York World, is an Ohio Scotch-Irishman, else how did he reach the height of fame attained by those who boast the mental and physical characteristics of our race? We gave Chicago Joseph Medill, the forceful editor of the leading journal of the West; and to Pittsburg the late Dr. Alexander Clark, author and writer, one of the founders of the Protestant Episcopal church, for years the editor of its organ, and the founder of the "School Day Visitor;" from which grew the St. Nicholas Magazine, that paragon of periodicals for children.

Our own journalists are from the race that has the courage to fight and the perseverance to win; among them the Farans and McLeans of the Cincinnati Enquirer, perhaps the most successful newspaper in the country; W. W. Armstrong, so long with the Cleveland Plain Dealer, and the sturdy editor of the Commercial Gazette, Richard Smith. Charles Hammond, one of the first editors of the Cincinnati Gazette, was as profound in law as eminent in journalism, and the first prosecuting attorney of the North-west Territory. He is regarded by many as the ablest and most influential editor in the history of the state.

To the Methodist church we gave one of the most eminent men in the religious world of his time; one whose oratorical triumphs thrilled the people, and whose mind conceived the great enterprises that have planted Methodism on its abiding spiritual and material foundation. Bishop Matthew Simpson, the friend of Lincoln and Grant, during the dark days of our country nad no little part in influencing action that is a part of history. He was born and educated in Ohio, and was led to abandon his chosen profession and enter the ministry by the sainted mother of a member of our society, Mr. W. H. Hunter, of Steubenville—a gentleman full of Scotch-Irish lore. The First Methodist church in the North-west was founded in Ohio by a Scotch-Irishman, the zealous Francis McCormic. The founder of the Free Presbyterian church of America was also an Ohio Scotch-Irishman, the intrepid John Rankin.

Indiana is indebted to the Scotch-Irish of Ohio for her Hendricks and McDonalds. The Scotch-Irish of Ohio gave to California her Samuel Wilson, the most noted lawyer of the Pacific slope, to Oregon her Benjamin Potts, to New York Anson G. McCook, sentry of the United States Senate, and to other states able jurists, eminent divines, teachers, enterprising men of office, including to New York Rockefeller, the head of the Standard Oil Company. To Japan we gave her first postmaster-general; and a Scotch-Irishman, John A. Bingham, a distinguished ex-congressman, represented the United States as minister to Japan, his term covering many years of ministerial service.

Passing from the Scotch-Irish civilian we come to the Scotch-Irish soldier; and here, Ohio, though she may glow with pride in the glorious record of each of her sister states, yet yields to none her own place at the head of the column. She wrote three hundred and twenty thousand names on the muster roll of the Union, and the Scotch-Irish names are written at the top. Recall some of them and ask yourselves where, without them, would be your boasted republic with its seventy millions of united people. Instinctively there comes first the name of that unconquered soldier, so unvielding in battle, vet so magnanimous to the defeated that the most illustrious of his foes bowed their tear-stained faces at his bier. The great captain of the Union army first opened his eyes on the bank of the "beautiful river," in the county of Clermont and the state of Ohio. His are the victories both of war and Ulysses S. Grant needs no eulogy here. Gallant Phil Sheridan, "Little Phil"—the very incarnation of war-first saw the light in the rugged county of Perry. Whose monuments, erected by his comrades—one of them in a beautiful park at the national capital, the other in his native village of Clyde-bear witness to a nobler hero than James B. McPherson, the Chevalier Bayard of the Union armies? Where did the genius of battle ever shine brighter than over the yellow curls of Custer-the hard-riding cavalryman or the North, and the massacred victim of the red man's wrongs? When Charleston, the cradie of the war, was shelled by the destroying

"swamp angels," it was Quincy A. Gilmore who directed their iron hail. What "Buckeye" is not proud of the "fighting McCooks?" The father and nine distinguished sons rallied around the flag together. There was "Bob," whose monument faces the great Music Hall in the city of Cincinnati; and Aleck, who commanded a corps; and their five cousins of the same sturdy stock, who were conspicuous soldiers too. Who does not love Jim Steadman, the "hero of Chickamagua"; or Durbin Ward, "the tribune of the people," or "Old Rosy" as the idolizing soldiers nicknamed Wm. S. Rosecrans? There were the Ewings, of honorable ancestry; Irvin McDowell, the early leader; George W. Morgan, the hero of two wars; John Beatty, the hard-hitting foe of shams; O. M. Mitchel, the great astronomer-soldier; and a legion whose names it would weary you to count—all, all of that indomitable, unflinching Scotch and Irish stock, which gave to both sides of the late dreadful struggle names which will forever "lead all the rest."

This little sketch has been a meager outline only of what the Scotch-Irish have done for Ohio. They have accomplished much more than has been told here; and in the future bid fair to outdo the past. They are the solid conservative basis of the population. Their fond affection cherishes the family; their conservative morality buttresses society; and their clannish adhesion to home government guarantees stability and perpetuity to the state.

THE PRESTONS OF AMERICA.

BY HON. WILLIAM E. ROBINSON.

John Preston was born in Ireland, in the city of Derry, and emigrated to this country in the year 1740. About fifteen years before leaving Ireland, he married Miss Elizabeth Patton, of the county of Donegal, and had five children, all born in Ireland, with whom, and his excellent wife, and also his brother-in-law, Colonel James Patton, he came to America, and settled in Virginia. Colonel Patton was a man of wealth and worth, and had for some years commanded a merchant ship. He obtained an order of the council of Virginia, under which were appropriated to himself and associates one hundred and twenty thousand acres of the best land above the Blue Ridge in that state, several valuable tracts of which came to his descendants. He was killed by the Indians in 1753.

John Preston was also a wealthy man, but in a severe storm, on his passage to this country, lost much of his property. He obtained a valuable tract of land, called "Robinson's," which descended to his son, and, until recently, remained in the family. Others of his family, cousins or nephews, probably, came with him, or soon after his arrival. as we find that his grandchild, Margaret Brown Preston, married a distant relative, son of Robert Preston. His first residence was at Spring Hill, in Augusta county, but in about three years he purchased, and, with his family, settled upon a large tract of land adjoining Staunton, on the north side of the town. In seven years after his arrival in this country, he died, and was buried at Tinkling Spring Meeting-house, a celebrated pioneer place of Presbyterian worship. His wife and five children survived him. Mrs. Preston was a lady of great strength and energy of character, and she managed the plantation upon which she lived, until her distinguished children were all educated, grown up, and married. She then removed to Greenfield, the seat of her son, William Preston, where she died, in the year of the Declaration of Independence, at the age of seventy-six, having survived her husband twenty-nine years.

The children of John Preston and Elizabeth Patton were Letitia, who married Colonel Robert Breckinridge; Margaret, who married Rev. John Brown; William, who married Susanna Smith; Ann, who

married Colonel Francis Smith; and Mary, who married John Howard, all of Virginia, from each of whom sprang a race of illustrious Americans, and illustrating the history of a great many of the states of the Union.

Over the grave, at Tinkling Spring Meeting-house, of this Irishman, the founder of so many American families, stands an obelisk with the following inscription:

[West Side.];

To commemorate the virtues of JOHN PRESTON, Who was buried here in the year 1747.

[South Side.]

To attest the filial piety of his
DESCENDANTS
In the third and fourth generations,
Of many names and scattered through many states.

[East Side.]

And, more than all, to record The faithfulness and mercy of God To the seed of the righteous.

[North side.]

This monument was erected by the Members of the PRESTON FAMILY, In the year of our Lord 1855.

Letitia, his eldest child, married Colonel Robert Breckinridge, of Botetourt county, Virginia, who was also Irish. After the death of her husband, she removed to Kentucky, where she died, in 1798, aged seventy years. She had five children—four sons and one daughter. Her eldest son, William Breckinridge, resided in Fayette county, Kentucky. He married a young lady named Gilham, and had six children. The eldest of these, Robert H. Breckinridge, married Miss Elizabeth Pollard. The second child, John B. Breckinridge, was a merchant in Staunton, Virginia, and left several children. The third child, Elizabeth Breckinridge, married Andrew Calvin. and left several

children. The fourth child, Samuel M. Breckinridge, was an officer in the United States navy.

The second child of Letitia Preston and Colonel Robert Breckinridge, John Breckinridge, was a lawyer and statesman of high standing. He was a senator in Congresss, and attorney-general of the United States in the cabinet of President Jefferson. He married Miss Mary Hopkins Cabell, of a noted Virginia family, and died in 1806, leaving seven children, great-grandchildren of John Preston. eldest of these, Letitia Breckinridge, was twice married. Her first husband was Alfred Grayson, who left one son, John B. Grayson, who was an officer in the United States army, and afterward a general officer in the Confederate service. He married Miss C. Searle, of New Orleans, and left a son, John B. Grayson, Jr., who was also an officer in the Confederate service, and was afterward a planter near Gainesville, Alabama. Her second husband was Major-General Peter B. Porter, of Niagara Falls, also Irish, who was offered by President Madison, and declined, the appointment of general-in-chief of the army. of the United States, and was secretary of war in the cabinet of President John Quincy Adams. He distinguished himself in the second war, at Chippewa and Lundy's Lane, for which he received a gold medal from Congress and a sword from the State of New York, and. better than all, a good wife from this old Irish family of Virginia, by whom he had several children, one of whom, Peter A. Porter, was a colonel of New York volunteers, and was killed at the battle of Cold This Peter A. Porter married his cousin, Mary Cabell Breckinridge, daughter of Rev. John Breckinridge, the distinguished professor of Princeton College, and granddaughter of Rev. Doctor Miller, president of Princeton College. Another son of Peter B. Porter was Augustus S. Porter, United States senator from Michigan. noticed that this Letitia Breckinridge gave a gallant officer to each side in the recent contest. The second child of this John Breckinridge was Joseph Cabell Breckinridge, speaker of the house of representatives of Kentucky, and secretary of the State of Kentucky. He married Miss Mary C. Smith, daughter of Dr. Smith, president of Princeton College, another Irish-American, and had four children—Frances A., who married Rev. John C. Young, president of Danville College, Kentucky; Caroline L., who married Rev. Joseph J. Bullock, a famous divine of Kentucky, and afterward of Baltimore; Mary Cabell, who married Dr. Thomas P. Satterwhite, of Lexington, Kentucky; and John Cabell Breckinridge, member of Congress and senator from Kentucky, Vice-President of the United States, a major-general and secretary of war of the Confederate states, and a candidate for Presi-

dent of the United States. He married Miss Burch, of Scott county, in Kentucky, and their son, Clifton R. Breckinridge, is the distinguished member of the present Congress from the second district of the State of Arkansas. Of the descendants of this Joseph Cabell Breckinridge are the Routs of Kentucky, the Douglasses of Kentucky, the Crafts of Mississippi, the Bullocks of Kentucky and Maryland, the Satterwhites of Kentucky—the children and children's children of the great-great-grandchildren of the Irish John Preston. The sixth child of this John Breckinridge was Rev. John Breckinridge. He was twice married, first to the daughter of President Miller, of Princeton College, and second to Agatha M. Babcock, of Connecticut. four children—Samuel M. Breckinridge, a lawyer and judge of St. Louis, Missouri, who married Miss Virginia Castleman, of Favette county, Kentucky, and had a large family; Mary C., who married her cousin, Peter A. Porter, above mentioned; Margaret M., who was distinguished for hospital and other charities during the recent war, who died unmarried; and Agatha M., daughter of his second wife, Miss Babcock. The seventh child of this John Breckinridge was Robert J. Breckinridge, the distinguished theologian of Baltimore. He was thrice married. His first wife was his relative, Miss Sophonisba Preston, daughter of General Francis Preston, sister of William C. Preston, of South Carolina, and grand-niece of Governor Patrick Henry. He had fourteen children, of whom the fifth, Sally C. Breckinridge, married Rev. George Morrison, of Maryland; the sixth, Robert J. Breckinridge, Jr., a lawyer, a colonel in the Confederate army. and member of the Confederate congress, married Miss Kate Morrison, of Lexington, Kentucky. The seventh, Marie L. P. Breckinridge. married Rev. W. C. Handy, of Maryland. The eighth, William C. P. Breckinridge, a lawyer of Lexington, Kentucky, and a colonel in the Confederate army. He is a member of the present Congress, of silver hair and silver tongue, and a notable member of this Scotch-Irish Congress. He was twice married, first to Miss Lucretia Clay. daughter of Thomas H. Clay, and granddaughter of Henry Clay; second, to Miss Issa Desha, daughter of Dr. J. R. Desha, of Lexington, by whom he has several children. The ninth, Sophonisba P. Breckinridge, married Dr. Theophilus Steele, formerly of Woodford county, Kentucky, and afterward of New York City, a major in the Confederate army. The tenth, Joseph C. Breckinridge, a major of artillery in the United States army, married Miss Dudley, daughter of Dr. Ethelbert L. Dudley, of Lexington. The eleventh, Charles H. Breckinridge, a captain in the United States army. The eighth child of this John Breckinridge was Rev. William L. Breckinridge.

for a time president of Danville College, afterward a resident of Missouri. He married Miss Frances C. Prevost, daughter of Judge Prevost, of Louisiana. He had twelve children, of whom Robert J. Breckinridge, a physician in Louisville, married Miss Kate Hunt, daughter of A. D. Hunt, of that city.

The third child of Letitia Preston and Colonel Robert Breckinridge was James Breckinridge, a lawyer in Virginia, a member of the legislature of Virginia, and a member of Congress from that state from 1809 to 1817. He married Miss Ann Selden, and had ten children, of whom the eldest child, Letitia Breckinridge, married Colonel Robert Gamble, of Richmond, Virginia, afterward of Tallahassee, Florida, and had nine children: (1) Catharine Gamble, who married John S. Sheppard, of Florida, and left children and grandchildren. named Sheppard and Beard; (2) James B. Gamble, who was twice married, first to his cousin, Miss Mary S. Watts, and, second, to Miss J. Rosetta Morris, of New York; (3) Cary B. Gamble, who resided in Cambridge, Maryland, married Miss Shaw, of Florida, and was a surgeon in the Confederate service; (4) Letitia Gamble, who married, first, Louis P. Holliday, and, second, C. H. Latrobe, of Baltimore; (5) Edward W. Gamble, an artillery officer in the Confederate army; and, (6), Robert B. Gamble, of Tallahassee, Florida, a captain of artillery in the Confederate army, who married Miss Chavis, of Florida. The second child of James Breckinridge, Elizabeth, married General Edward Watts, a lawver, and speaker of the Virginia legislature. She had ten children, the third one of whom, William Watts, was a member of the constitutional convention of Virginia, and a colonel of infantry in the Confederate army, who married a daughter of Judge J. J Allen, of Virginia; the fourth, Ann S. Watts, married Hon. J. P. Holcombe, of Bedford county, Virginia, who was a distinguished lawyer and one of the diplomatic agents of the Confederate states; the seventh, Letitia G. Watts, who married, first, Dr. Landon Rives, of Cincinnati, and, second, Dr. F. Sorrel, of Savannah, medical inspector of the Confederate army, resident of Roanoke county, Virginia; the eighth, Alice M. Watts, who married, first, Dr. George W. Morris, and, second, Judge William J. Robertson, of Charlotteville, Virginia; and the ninth, Emma G. Watts, who married Colonel George W. Carr, of the United States and Confederate armv.

The third child of James Breckinridge, Cary Breckinridge, married Miss Gilmer, and had nine children, of whom the second, Gilmer Breckinridge, married Miss Julia Anthony, of Botetourt county, Virginia, and was a captain in the Confederate army, and fell in battle; the third, James Breckinridge, married Miss Burwell, of Bedford

county, Virginia, was an officer in the Confederate army, and fell in battle; the fourth, Cary Breckinridge, was a colonel of cavalry in the Confederate army, and married Miss Virginia Caldwell, of Greenbrier county, Virginia; and the seventh, John, was an officer in the Confederate army, killed in battle, and unmarried.

The fifth child of James Breckinridge, Matilda, married H. M. Bowyer, of Botetourt county, Virginia, and had eight children, of whom the fourth, Mary Ann Bowyer, married William Penn; the sixth, Woodville Bowyer, was an officer in the Confederate service, and fell in battle; and the seventh, Edward Bowyer, died a surgeon in the Confederate service.

The fourth child of Letitia Preston and Colonel Robert Breckinridge, Elizabeth Breckinridge, married Colonel Samuel Meredith, of Amherst, Virginia, afterward of Fayette county, Kentucky, who was a nephew of Patrick Henry. She had five daughters, the second of whom, Letitia P. Meredith, married Colonel W. S. Dallam, of Baltimore, afterward of Kentucky; the fourth, Elizabeth Meredith, married James Coleman, of Fayette county, Kentucky, and had eight children.

MARGARET, the second child of John Preston and Elizabeth Patton, married the Rev. John Brown, a graduate of Princeton, and a distinguished Presbyterian minister of Virginia and Kentucky. She and her husband removed from Virginia to Kentucky, where they died, she in 1802 and he in 1803. They had seven children who reached maturity, of whom the eldest, Elizabeth Brown, married Rev. Thomas B. Craighead, a well known Presbyterian minister of Tennessee, and had seven children. Their eldest child, John B. Craighead, was a planter in Iberville, Louisiana, and married, first, Mrs. Jane Dickerson, daughter of Colonel Joseph Erwin, of Louisiana, and, second, Mrs. Beck, daughter of General James Robertson.

The second child of Margaret Preston and Rev. John Brown, John, was born in Rockbridge county, Virginia, was a lawyer and statesman, represented Kentucky as a district of Virginia in the Virginia legislature, and in Congress, in the old Congress, 1787–8. He was the first senator in Congress from Kentucky, and was twice elected United States senator. He was a warm personal friend of Thomas Jefferson. He married Miss Margaretta, daughter of the Rev. John Mason, and sister of Rev. John M. Mason, the illustrious Presbyterian minister of New York. They had two sons, Mason and Orlando. Mason Brown was a judge and secretary of state of Kentucky. He married, first, Miss Judith A., daughter of Hon. Jesse Bledsoe, and, second, Miss Mary, daughter of Captain Jacob

Yoder, of Spencer county, Kentucky. His son, Benjamin Gratz Brown, of Missouri, great-great-grandson of John Preston, was senator from Missouri, and Democratic candidate for vice-president on the ticket with Horace Greeley, another Irish-American. John Mason Brown, son of Mason Brown, a prominent lawyer of Lexington, married Mary Owen, daughter of Major-General William Preston, of Louisville. Mary Y. Brown, daughter of Mason Brown, married W. T. Scott, of Lexington, a colonel of Kentucky volunteers in the United States army. The other son of John Brown and Margaretta Mason, Orlando Brown, lawyer and journalist, married, first, his cousin, Mary W. Brown, and, second, Mary C. Brodhead, formerly Miss Price. By his first wife he had three children, one of whom, Mason P., was for some time treasurer of Kentucky, and Orlando, Jr., a lieutenant-colonel of Kentucky volunteers in the United States army, and farmer near Frankfort.

The fourth child of Margaret Preston and Rev. John Brown was Mary, who married Dr. Alexander Humphreys, of Staunton, Virginia, and after her husband's death removed to Kentucky with her family of seven children. Her son, John B. Humphreys, married Miss Kenner, of Louisiana, and left six children.

The fifth child of Margaret Preston and Rev. John Brown, James Brown, was a lawyer, and first secretary of state of Kentucky, went to Louisiana, and was for many years senator of the United States from that state, was United States minister to the court of France. He married Ann Hart, daughter of Colonel Thomas Hart and sister to Mrs. Henry Clay, of Kentucky. He died at Philadelphia, and, differing from most of his kindred, left no descendants.

The sixth child of Margaret Preston and Rev. John Brown, Samuel Brown, was a distinguished practitioner and professor of medicine, married Miss Percy, of Alabama. His son, James P. Brown, a lawyer and planter in Mississippi, married Miss Campbell, of Nashville, Tennessee. His son, George Campbell Brown, married Miss Susan, daughter of General Lucius Polk, of Tennessee. Susan P. Brown, the daughter of this Samuel Brown, married Charles Ingersoll, of Philadelphia, and his daughters, Adele, Ann W., Betty, and Kate M. P. Ingersoll, married respectively, John M. Thomas, a Philadelphia lawyer, Dr. James H. Hutchinson, of Philadelphia, Arthur Armory, of Boston and New York, and Dr. Francis Maury, formerly of Kentucky and afterward of Philadelphia.

WILLIAM, the third child and only son of John Preston, of Ireland, was born in Ireland, and was eight years of age when his parents brought him to this country. He became a member of the Virginia

House of Burgesses, and was county lieutenant of Fincastle and Montgomery. He was a zealous rebel in the Revolution. He married Miss Susanna Smith, of Hanover county, Virginia, daughter of Francis Smith and Elizabeth Waddy. He left eleven children, each of whom became the ancestor of a noble race of men and women. I mention them in the order of their age:

First child, Elizabeth Preston, married William S. Madison, who died during the Revolutionary War, and left two daughters, Susanna Madison and Agatha Strother Madison. Susanna married John Howe Peyton, an eminent lawyer of Staunton, Virginia, and their son, William Madison Peyton, married Miss Sallie Taylor, and had eight children, of whom Susan M. Peyton married Joseph Howard White, and, afterward, Colonel Washington, of North Carolina, Sally T. Peyton married Thomas Read, and, afterward, Dr. James T. L. White, of Abingdon, Virginia: Agatha Garnett Peyton married Walter Preston. of Abingdon, who became a member of the Confederate Congress. Agatha Strother Madison, the second daughter of Elizabeth Preston and William S. Madison, married Garnett Peyton, brother to John Howe Peyton, her sister's husband, who was an officer in Wayne's Campaign, and, afterward, a farmer. Among her children were Benjamin Howard Peyton, who married Mrs. Ellis, daughter of Colonel William Mumford, of Richmond, Virginia, and William Preston Pevton, who married Miss Mumford, of Richmond, and afterward resided in Missouri.

Second child, John Preston, was a member of the Virginia legislature, and for many years treasurer of that state. He married, first, Miss Mary Radford, of Richmond, Virginia, and, second, Mrs. Mayo, formerly Miss Carrington. He had six children: William R. Preston, who married Miss Elizabeth Cabell, of Lynchburg, and removed to His children, three sons and seven daughters, intermarried with the Tallys, Randolphs, Williamsons, and Des Meux. This John Preston's third child, Eliza M., married Charles Johnston, a lawyer and member of Congress from Virginia, 1801-2. Their son, J. Preston Johnston, fell at Cherubusco, in the Mexican War. The fifth child of this John Preston, Sarah Preston, married Henry Bowver, of Rockbridge, Virginia; one of their children, Thomas M. Bowyer, was a major in the Confederate service, and his sister, Sarah L. Bowver. married Dr. Meredith, of Richmond, Virginia. This John Preston's sixth child, Edward C. Preston, married Miss Hawkins, of Kentucky. His son, Edward C. Preston, Jr., was a planter, in St. Laundry county. Louisiana.

Third child, Francis Preston, was a lawyer, a member of the Vir-

ginia legislature, a congressman from that state (1793-7), a brigadiergeneral in the War of 1812. He married Miss Sarah B. Campbell, daughter of General William Campbell, another Irish-American, who commanded at King's Mountain, and a niece of Patrick Henry. He had ten children, illustrious in themselves and their children: (1) William C. Preston, the great advocate and matchless orator of South Carolina, senator from South Carolina, and president of her University. He was twice married; first, to Miss Mary C. Coalter, and second to Miss L. P. Davis. His children all died in infancy or unmarried. (2) Eliza Henry Preston, married General Edward C. Carrington, an officer of distinction in the War of 1812. Her three sons distinguished themselves in the last war; one on the Union side, and two in the Confederate eervice. Edward C. Carrington, who was captain in the Mexican War and brigadier-general in the Union army, was a lawyer, a member of the Virginia Legislature, and United States attorney for the District of Columbia. Her second son, William Campbell Preston Carrington, was a lawyer in St. Louis, a major in the Confederate service, several times brevetted for gallantry, and fell in battle at Baker's Creek, near Vicksburg. Her third son, James McDowell Carrington, was a lawyer, resident in Charlottesville, and an officer of artillery in the Confederate service. (3) Susan L. Preston, married her cousin, James McDowell, also Irish; member of Congress and governor of Virginia, as we shall see immediately. (4) Sally Buchanan Preston, married her cousin, John B. Floyd, governor of Virginia. (5) Sophonisba, married her relative, Dr. Robert J. Breckinridge, whose distinguished family is already mentioned. Maria T. C. Preston, married John M. Preston, a merchant, of Smith county, Virginia, and left two sons, who married into the families of Cochran and Woodson, and had each several children. (7) Charles H. C. Preston, married Miss Beall. (8) John S. Preston, a member of the South Carolina Legislature, and a brigadier-general in the Confederate army, married Miss Caroline, daughter of General Wade Hampton, Sr., of South Carolina. (9) Thomas L. Preston, married. first, his relative, Miss Elizabeth Watts, and, second, Miss Ann Sanders. (10) Margaret B. Preston, married Wade Hampton, lieutenantgeneral in the Confederate service, and governor of South Carolina: and her (Mrs. Wade Hampton's) daughter married Major James Haskell, of South Carolina; and her son, Thomas P. Hampton, an officer in the Confederate service, fell in battle.

Fourth child of William Preston, Sarah, married Colonel James McDowell, of Rockbridge county, Virginia, who was an officer in the War of 1812. She left two daughters and a son. The eldest daugh-

ter, Susan S. McDowell, married William Taylor, of Alexandria, Virginia, a lawyer and member of Congress from Virginia, and had six children and numerous grandchildren. One of these six children married John B. Weller, member of Congress from Ohio (1839-45), United States senator from California, governor of California, and United States minister to Mexico. The second daughter of Sarah Preston, Elizabeth McDowell, married Thomas Hart Benton, the illustrious senator from Missouri, who held a continuous term of thirty years in the United States Senate. She had six children, of whom the first, Eliza P., married William Cary Jones, a lawyer, of New Orleans; the second, Jessie, married Major-General John C. Fremont, the distinguished explorer, and the first Republican candidate for President of the United States; the third, Sarah, married Richard T. Jacob, a colonel of United States volunteers, a member of the legislature, and lieutenant-governor of Kentucky; and the sixth, Susan V., married Baron Gauldree Boilleau, French minister to Peru, etc.; and most of them leaving numerous children, some of whom are in the army and The son of this Sarah Preston and Colonel James McDowell, was James McDowell; born in Rockbridge county, Virginia, 1796; graduated at Princeton, 1817; governor of Virginia, 1842-5; and member of Congress, 1845-51. He married his cousin, Susan, daughter of General Francis Preston, and left nine children, of whom the first, James McDowell, was a physician, resident in Paris, France, married to Miss Elizabeth Brant, of St. Louis; the second, Sally C. McDowell, married Governor Francis Thomas, of Maryland, and, afterward, Rev. John Miller, of Petersburg, Virginia; the third, Mary B. McDowell, married Rev. Mr. Ross, of Bladensburg; the fifth, Sophonisba McDowell, married Colonel J. W. Massie, of the Virginia Military Institute; the sixth, Susan P. McDowell, married Major Charles S. Carrington; the seventh, Margaret Canty McDowell, married Charles S. Venable, of the University of Virginia; and the eighth, Thomas L. McDowell, married Miss Constance Warwick, of Powhatan, Virginia, and died in the Confederate service.

The fifth child, William Preston, was a captain in General Wayne's army. He married Miss Caroline Hancock, of Virginia, and resided in Louisville, Kentucky. He had six children: (1) Henrietta Preston, who married Albert Sidney Johnston, at that time an officer of the United States army, afterward a general in Texas, and perhaps the ablest general in the Confederate service. His eldest son, William Preston Johnston, great-great-grandson of John Preston, a colonel in the Confederate service, and confidential aide to President Jefferson Davis, and a professor in Washington College, Virginia, mar-

ried to Miss Rosa Duncan, of Natchez, and father of numerous children, has recently published a very interesting biography of his illustrious father. (2) Maria Preston, who married John Pope, of Louisville. (3) Caroline Preston, who married Colonel Abram Woolley, of the United States army. (4) Josephine Preston, who married Captain Jason Rogers, of the United States army. Her son, William Preston Rogers, married Miss Sophia L. Ranney, of Louisville. daughter, Susan Rogers, married J. Watson Barr, a lawyer, of Louisville. Her second son, Sidney Johnston Rogers, married Miss Belle, daughter of T. Y. Brent, of Louisville; and her second daughter. Maria P. Rogers, married her relative, Dr. Thomas P. Satterwhite. (5) William Preston, an eminent lawyer and distinguished statesman and soldier, member of the constitutional convention of Kentucky, lieutenant-colonel in the Mexican war, member of Congress from Kentucky, United States minister to the court of Spain, and major-general in the Confederate army. He married his relative, Miss Margaret. daughter of Robert Wickliffe, of Kentucky. His eldest daughter, Mary Owens, married her relative, John Mason Brown, lawver of Louisville. His second daughter married Robert A. Thornton, a lawver of Lexington, Kentucky. And (6) Susan Preston, who married. first, Howard Christy, of St. Louis, and second, H. P. Hepburn, of San Francisco.

The sixth child of William Preston, son of John Preston, Susanna Preston, married Nathaniel Hart, of Woodford county, Kentucky, and left five daughters and two sons. Her eldest daughter, Sarah S. Hart. married Colonel George C. Thompson, of Mercer county, Kentucky. member of the legislature of Kentucky and its speaker, and Colonel Thompson's children and grandchildren intermarried with the Vances, of Tennessee, Kentucky, and Indiana, and Martins of Louisville. second daughter, Letitia P. Hart, married Arthur H. Wallace, and her children intermarried with the Alexanders, Edwards, Taylors, and Dades, of Kentucky. The third daughter, Louisiana B. Hart, married Tobias Gibson, of Live Oak plantation, Terrebonne parish, Louisiana, and left eight children, of whom (1) Sarah H. Gibson married her relative, Joseph A. Humphreys, of Woodford county, Ken-(2) Randall Lee Gibson, born at his grandfather's residence in Kentucky while his parents were on a visit from Louisiana, graduated at Yale College, entered the Confederate service as a private, and fought up to the command of a company, a regiment, a brigade, and a division. Has been a member of Congress and United States senator since 1875; and married Miss Mary Montgomery, of New York. (3) William Preston Gibson, a surgeon in the Confederate service.

married his relative, Miss Elodie Humphreys. (4) Hart Gibson, a member of the Kentucky legislature, a captain in the Confederate service, married Miss Mary Duncan, of Lexington, Kentucky. (5) Claude Gibson died while a captain in the Confederate service. (6) Tobias Gibson, Jr., also a captain in the Confederate service. (7) McKinley Gibson, likewise a captain in the Confederate service. The fourth daughter of Susanna Preston and Nathaniel Hart, Mary Howard Hart, married William Voorhees, whose children intermarried with the families of Sanders, Brand, and Duncan, of Kentucky and California, and one of them, Gordon Voorhees, was in the Confederate service and fell in battle. The youngest daughter, Virginia Hart, married Alfred Shelby and afterward Dr. R. J. Breckinridge, leaving children by both husbands.

The seventh child of William Preston, James Patton Preston, was a member of the Virginia legislature, a colonel in the United States army, and governor of Virginia. He married Miss Ann Taylor, of Norfolk, Virginia, and left three sons and three daughters. The eldest son, William Ballard Preston, was secretary of the navy in President Taylor's cabinet, member of Congress from Virginia, 1847–49, and was a senator in the Confederate Congress. He married Miss Lucy Redd, and had six children. The second son of James P. Preston, Robert Taylor Preston, married Miss Hart, of South Carolina, and had three children. He was a colonel in the Confederate army. The third son, James P. Preston, Jr., was a colonel in the Confederate army. And the youngest daughter, Jane Grace Preston, married Judge George Gilmer.

The eighth child of William Preston, Mary Preston, married John Lewis, of Sweet Springs, Virginia, and had six daughters and three sons. Her eldest daughter, Susan Lewis, married Henry Massie, of Virginia, and had five children, of whom Susan C. Massie married Rev. Frank Stanley, of North Carolina. Mary Massie married John Hampden Pleasants, the distinguished editor of the Richmond Whig. His son, James Pleasants, was a lawyer of Richmond, and his daughter, the wife of Douglas H. Gordon, of Baltimore. Eugenia Massie married Colonel Samuel Gatewood, of Bath county, Virginia. Her children intermarried with the Goodes and Taliaferros (pronounced Tolover) of Virginia and Texas. Henry Massie, of the University of Virginia, married Miss Susan Smith, of South Carolina, and had six children, one of whom married her cousin, James Pleasants, The second daughter of Mary Preston and John of Richmond. Lewis, Mary Lewis, married James Woodville, a lawyer of Botetourt, Virginia. Her son, James Woodville, a physician of Monroe county,

West Virginia, married his relative, Mary Ann, daughter of Cary Breckinridge, and had six children. The third daughter, Ann M. Lewis, married John Howe Peyton, of Staunton, Virginia, and left ten children, who intermarried with the Washingtons, Baldwins, Telfairs, Grays, Cochrans, and Browns, of South Carolina, Virginia, The fourth daughter, Margaret L. Lewis, married John and Ohio. Cochran, of Charlotteville, and had eight children, of whom John L. Cochran was a lawyer and a captain in the Confederate army; James C. Cochran married Miss Elizabeth Brooke; Henry K. Cochran became a physician; Howe Peyton Cochran, a captain in the Confederate army, who married his cousin, Miss Nannie Carrington; William L. Cochran, an officer in the Confederate army; and Mary Preston Cochran, who married Captain John M. Preston, of Smith county, Vir-The second son of Mary Preston and John Lewis, William L. Lewis, married first Miss Stuart, of South Carolina, and afterward his cousin, Letitia P. Floyd, and had eight children, of whom James S. Lewis was a physician in Florida, married Miss Owens of that state.

The ninth child of William Preston, Letitia Preston, married John Floyd, then of Kentucky, but returned to Virginia, and was congressman from Virginia from 1817 to 1829-twelve years-and governor of Virginia from 1829 to 1834. She had seven children; the eldest was John B. Floyd, who married his cousin, Sally B., daughter of General Francis Preston; was governor of Virginia, secretary of war in President Buchanan's cabinet, and a general in the Confederate army. The second, William Preston Floyd, was a physician; the fourth, Benjamin R. Floyd, a lawyer, married Miss Nancy Matthews, of Wytheville, Virginia. His daughter, Malvinia Floyd, married Peter Otey, a major in the Confederate service. The fifth, Letitia P. Floyd, married her cousin, William L. Lewis, of Sweet Springs. Her daughters, Susan M. and Letitia Lewis, married Alfred Frederick, of South Carolina, and Thomas L. P. Cocke, of Cumberland, Virginia. sixth, Lavellette Floyd, married George F. Holmes, of Durham, England, and professor of belles-lettres in the University of Virginia, and had five children. The seventh, Nickettie Floyd, married John W. Johnston, a lawyer of Abingdon, Virginia, and United States senator of Virginia from 1870. She had nine children at the time of her husband's first election to the senate.

The tenth child of William Preston, Thomas Lewis Preston, was a lawyer, a member of the Virginia legislature, and a major in the War of 1812. He married Miss Edmonia, daughter of Edmond Randolph, who was an uncompromising rebel in 1776, a delegate to the Continental Congress, 1779-83, a member of the convention that

formed the United States constitution, 1787, governor of Virginia in 1788, and in 1789-94 was Attorney-General of the United States and Secretary of State in the cabinet of Washington. Thomas Lewis Preston had two children, Elizabeth K. and John Thomas L. former married William A. Cocke, of Cumberland, Virginia, and had four sons, the eldest of whom, William A., fell at the battle of Gettysburg. The latter was a colonel in the Confederate army, and professor in the Virginia Military Institute. He married, first, Miss Sally Caruthers, of Lexington, Virginia, and, second, Miss Margaret Junkin, of the same place, and had nine children, one of whom, Rev. Thomas Lewis Preston, married Miss Lucy Waddell, a relative, I presume, of the celebrated blind preacher of Virginia, who was an Irishman, and of Alfred M. Waddell, member of congress from Alabama, and Chairman of the Committee on Post-Offices and Post Roads, and another, William C. Preston, was killed in the Confederate army.

The eleventh and youngest child of this William Preston, the Irish father of innumerable American celebrities, Margaret Brown Preston, married Colonel John Preston, of Walnut Grove, Virginia, who was the son of Robert Preston, a distant relative. She had fourteen children, nine sons and five daughters, leaving numerous and distinguished descendants. Their fourteenth child, Henry Preston, left ten children.

Ann, the third daughter and fourth child of John Preston and Elizabeth Patton, was born in Ireland and married in Virginia to Francis Smith, of that state. She afterward removed to Kentucky, and there died at an advanced age. She left two sons and four daugh-Her first child, Elizabeth Smith, married James Blair, a lawyer, and attorney-general of the State of Kentucky. His forefathers, I presume, were also Irish. They had four children, the eldest of whom was Francis P. Blair, Sr., the distinguished journalist, editor of the Washington Globe, the organ of General Jackson. He married Miss Eliza, daughter of General Nathaniel Gist, and had four children, of whom Montgomery Blair was Postmaster General in President Lincoln's Cabinet. He married, first, Caroline Buckner, of Virginia, and, second, Elizabeth, daughter of Levi Woodbury, governor of New Hampshire, senator in Congress, 1825-31, 1841-5 Secretary of the Navy under President Jackson, and Secretary of the Treasury under President Van Buren, and Judge of Supreme Court of the United States. Of the five children of Montgomery Blair, the eldest, Elizabeth, married General Comstock, of the United States army. The second child of Francis P. Blair, Sr., James Blair, a lieutenant in the United States navy, married Miss Mary, daughter of General Thomas Jessup, of the United States army, and had three children. The third, Francis P. Blair, Jr., married his cousin, Appoline Alexander, was a lawyer, a member of Congress, and senator from Missouri, a major-general in the Union army, and Democratic candidate for vice-president on the ticket with Horatio Seymour, receiving over two million seven hundred thousand votes. He left six children, one of whom is an officer in the United States navy. The youngest child of Francis P. Blair, Sr., was Elizabeth Blair, who married S. P. Lee, admiral in the United States Navy. The second child of Elizabeth Smith and James Blair was William Blair, captain in the United States army. He married Miss Hannah Craig, and his son, Patrick M. Blair, a lawyer in Illinois, married Miss Harriet M. Hall, of Derbyshire. England. The third child of Elizabeth Smith and James Blair was Susannah Blair, who married, first, Abram Ward, and afterward Job Stevenson, and her fourth child married Nathan Speer, and their only child, Elizabeth Blair Speer, married, first, John Coleman, of Memphis, and, afterward, Prof. Fisher, of Fulton, Missouri. The second child of Ann Preston and Francis Smith, John Smith, married Miss Chenoe, daughter of Nathaniel Hart, a Kentucky pioneer. She was the first white child born in Kentucky, and her name, Chenoe, is Indian for Kentucky. They had seven children, the eldest of whom, William Preston Smith, took, by legislative enactment, the name of Preston, married Miss Hebe Grayson, and was a farmer in Henderson county, Kentucky. His daughter married H. Harrison, of Lexington, Kentucky, and Chicago, Illinois.

The fifth child of John Smith and Chenoe Hart, Sarah Smith, married Rev. A. W. Young, of Memphis, and her son, John Preston Young, was a lawyer in that city. The third child of Ann Preston and Francis Smith, Susannah Smith, married William Trigg, of Frankfort, Kentucky, son of Colonel Stephen Trigg, a noted pioneer of Kentucky, who was killed at the battle of Blue Licks. Their fourth child, Jane Smith, married George Madison, governor of Kentucky, and their child, Myra Madison, married Andrew Alexander, of Woodford county, the eldest of whose four children, Appoline Alexander, married Major-General Francis P. Blair. The fourth child, Andrew J. Alexander, was a brigadier-general of volunteers, and a major in the regular army. The fifth child of Ann Preston and Francis Smith, William P. Smith, was a captain in the United States army. The sixth child, Agatha Smith, married Dr. Lewis Marshall, of Woodford county, and had seven children: (1) Thomas F. Marshall, graduated at Yale College; was judge of a Louisville court, and was the celebrated orator and member of Congress from Kentucky, 1841-3.

He fought a duel with James Watson Webb, in which the latter was wounded. (2) William L. Marshall, a lawyer of Baltimore, married Miss Lee, of Virginia. (5) Alexander K. Marshall, was a member of Congress from Kentucky, 1855-7; married Miss McDowell, of Jessamine county, Kentucky. (6) Agatha Marshall, married Caleb Logan, chancellor of Kentucky, and had five daughters. (7) Edward C. Marshall, was member of Congress from California, 1851-3; married Miss Josephine Chalfant, of Cincinnati, and had three children.

Mary, the fourth daughter, and fifth and youngest child, of John Preston and Elizabeth Patton, married John Howard, of Virginia. She had five children.

The first child, Elizabeth Howard, married Edward Payne, of Fayette county, Ky. Among their children were Edward C. Payne, a lawyer and farmer, of Kentucky; Daniel McCarty Payne, a lawyer, of Lexington, Kentucky, who had eleven children, one of whom, John Breckinridge Payne, was also a lawyer in Lexington, and another of whom, Mary Payne, married J. H. Neville, professor of Greek in the University of Kentucky. Another son of Elizabeth Howard and Edward Payne, John Breckinridge Payne, a physician, in Fayette county, Kentucky, married Miss Elizabeth Montgomery, by whom he had four children, one of whom, Victoria A. Payne, married William Owsley Goodloe.

The second child of Mary Preston and John Howard, Mary Howard, married Alexander Parker, of Lexington, Kentucky; one of their children, Mary W. Parker, married Thomas T. Crittenden, circuit judge and secretary of state of Kentucky. They had six children. The eldest, Mary Crittenden, married Tod Robinson, a judge of the supreme court of California, and she had eight children, of whom the eldest, Mary Robinson, married Felix Mercado, of San Fran-Cornelius Robinson was a lawyer in that city. The second child of Mary W. Parker and Thomas T. Crittenden, Alexander Parker Crittenden, was a lawyer of San Francisco, whose daughter, Laura Crittenden, married Mr. Sanchez, of San Francisco, and whose son, James L. Crittenden, was a lawyer in New York City. The third child of Mary W. Parker and T. T. Crittenden, called after his father, Thomas T. Crittenden, was a brigadier-general in the United States army; was a lawyer at Washington, and member of Congress from Missouri.

The fourth child of Mary Preston and John Howard, Benjamin Howard, married in the family of Mason, of Virginia. He was a member of Congress from Kentucky, 1807-10; governor of the territory of Indiana, 1810; and brigadier-general in the United States

army in the War of 1812. He was also governor of Missouri territory.

The fifth child of Mary Preston and John Howard, Margaret Howard, married Robert Wickliffe, the distinguished lawyer and statesman of Kentucky. They had seven children, of whom the eldest, Sally Howard Wickliffe, married Aaron K. Woolley, a circuit judge and member of the Kentucky legislature. They had eight children, of whom the eldest, Robert W. Woolley, a lawyer in Louisville, was secretary of the United States legation to Spain, and colonel in the Confederate army. The fifth child of Margaret Howard and Robert Wickliffe, Mary H. Wickliffe, married John Preston formerly of Arkansas, and afterward of Trimble county; and their youngest child, Margaret H. Wickliffe, married her cousin, William Preston, of Louisville, member of Congress and United States minister to Spain; and his daughter, Mary Owen Preston, married her relative, John Mason Brown, the eminent lawyer of Louisville.

This is a wonderful record of one Irish family, and there were other families from the same country of not much less importance, if their records were as carefully examined: and what has been done to describe and preserve these records? The arrival of John Preston in America was scarcely second in importance to the arrival of the Pilgrims at Plymouth. Did the Plymouth colony give us as many senators, and governors, and generals, and cabinet officers, and distinguished divines, and eminent teachers as did this single emigrant from Derry? Yet, what do we know of his arrival? From what port in Ireland did he sail? What was the name of his ship? to what port in America did she come? What was the date of his departure from Ireland, and of his arrival in America? What were the names of the passengers and of the officers of the ship? I doubt very much if his distinguished great-great-grandson, the eloquent congressman from Kentucky, could answer any of these questions. This should not be so, and this society should see to it that this ignorance shall not continue.

This Preston family was a southern family of old Virginia and Kentucky, and therefore it is not surprising that it furnished so many brave and impetuous officers to the Confederate army; but love of the Union was warm in the hearts of many of its members, conspicuous among whom were the Browns, and Blairs, and Carringtons, of southern states, as well as the Porters, of the northern section.

Its members were generally Democrats, and firm friends of Jefferson and Jackson. It formulated "The Resolutions of 98." They were almost all the same of them violent contro-

versionalists, who had measured pens, if not swords, with two of the most illustrious prelates of their Catholic countrymen, Archbishop Hughes, of New York, and Bishop England, of South Carolina.

They were generally persons of great talent and thoroughly educated; of large brain and magnificent physique. The men were brave and gallant, and the women accomplished and fascinating and incomparably beautiful. There was no aristocracy in America that did not eagerly open its veins for the infusion of this Irish blood; and the families of Washington, and Randolph, and Patrick Henry, and Henry Clay, and the Hamptons, Wickliffes, Mashalls, Peytons, Cabells, Crittendens, and Ingersolls felt proud of their alliances with this noble Irish family.

They were governors, and senators, and members of Congress, and presidents of colleges, and eminent divines, and brave generals from Virginia, Kentucky, Louisiana, Missouri, California, Ohio, New York. Indiana, and South Carolina. There were four governors of old Vir-They were members of the cabinets of Jefferson, and Taylor, and Buchanan, and Lincoln. They had major-generals and brigadiergenerals by the dozen; members of the Senate and House of Representatives by the score; and gallant officers in the army and navy by the hundred. They furnished three of the recent Democratic candidates for vice-president of the United States. They furnished to the Union army General B. Gratz Brown, General Francis P. Blair, General Andrew J. Alexander, General Edward C. Carrington, General Thomas T. Crittenden, Colonel Peter A. Porter, Colonel John M. Brown, and other gallant officers. To the southern army they gave Major-General John C. Breckinridge, Major-General William Preston, General Randall Lee Gibson, General John B. Floyd, General John B. Grayson, Colonel Robert J. Breckinridge, Colonel W. P. C. Breckinridge, Colonel William Watts, Colonel Cary Breckinridge, Colonel William Preston Johnston, aide to Jefferson Davis, with other colonels. majors, captains, and surgeons, fifty of them at least the bravest of the brave, sixteen of them dying on the field of battle, and all of them, and more than I can enumerate, children of this one Irish emigrant from the county of Derry, whose relatives are still prominent in that part of Ireland, one of whom was recently mayor of Belfast.

The sons of this family, in marriage alliances, seldom looked at a family in which there was not a governor or a cabinet officer; and the daughters seldom looked below a major-general or a United States senator; and, frequently, when they could find nothing to suit them in the proudest families of the land, they selected from their own stock, cousins and other relatives who were themselves, or their children,

destined to be members of Congress, senators of the United States, ministers plenipotentiary, vice-presidents, cabinet officers, and professors and presidents of colleges, judges, pulpit orators, editors, chancellors, orators, and statesmen. And it is worthy of repetition, that a daughter of this family, Miss Taylor, married John B. Weller, member of Congress from Ohio, United States minister to Mexico, United States senator, and governor of California. Another daughter, Elizabeth Mc-Dowell, married Senator Benton, of Missouri. Another daughter. Jessie Benton, married General John C. Fremont. daughter, Miss Letitia Breckinridge, married Peter B. Porter, a distinguished member of Congress from New York, a commissioner under the "Treaty of Ghent," major-general in chief of the troops of New York in the second war with England, and was appointed by President Madison, but declined, as commander-in-chief of the United States army. And this daughter of the Irish Preston family, to cap the climax of the victories of her sisters, took Niagara Falls as part of her marriage portion.

THE SCOTCH-IRISH UNIVERSITY OF THE SOUTH: WASHINGTON AND LEE.

BY REV. HENRY ALEXANDER WHITE, PH.D., PROFESSOR OF HISTORY, WASHINGTON AND LEE UNIVERSITY.

In 1749, that year of high-tide in the old colonial life, when Boston Harbor was busily unfurling her commercial sails; when the cavalier on Chesapeake Bay swore allegiance to the king of England and read the prayer-book in the same breath—in that year was laid the foundation-stone of Washington and Lee University. Beneath the shadows of the Blue Ridge, in the Valley of Virginia, Scotch-Irish brawn upreared a rude cabin of oaken logs, and with fervent prayer did set apart this temple of the wilderness as the school for the training of Scotch-Irish prophets. Over the little "mathematical and classical school" was called the name Augusta Academy. Her founder and ruling spirit was from the North of Ireland, and bore that typical Scotch name, Alexander. Robert Alexander was one of three brothers, and his fraternal line through one more generation ripened into that glory of our race, Dr. Archibald Alexander. Through twenty-seven years of gathering storm in affairs governmental, this rude seat of the muses waxed in strength. She changed her location from foot-hill to mid-valley knoll. Robert Alexander, a learned man among his brethren, "a fine classical scholar," gave the master's ferule into other hands. In 1762, Rev. John Brown, pastor of the neighboring church. who bore the seal of Newcastle Presbytery, became the guardian of the academy. His wisdom gave counsel until 1776, birth-year of American nationality.

Then it was that on a day in May seven Scotch-Irish presbyters gathered in the log-church on Timber Ridge. These seven men all were filled with the fire of revolution. They laid their hands upon the log-school in fatherly blessing; over her they called a new baptismal name-Liberty Hall Academy. With this name began a new career. under the guidance of Hanover Presbytery. Other Scotch-Irish trustees, twenty-four in number, did they appoint. Of the seven presbyters, four were descendants of captives at Bothwell Bridge. Of the rest, presbyters and trustees, in their veins flowed blood that had, in days ancestral, left martyr stains upon the heather of Clydesdale, or

had been parched by famine and fever in Londonderry. As rector they chose William Graham, the Scotch-Irish scholar, the patriot, the man of God. Unto a spot amid the oak grove was brought the academy. God's "meeting-house," wherein these presbyters met, cast perhaps its morning shadow across the threshold of the school. The shrine of public devotion and the shrine of learning were placed on the same hill-top as twin memorials that the Scotch-Irish race was there. Fit stronghold of the principles of freedom was this log-college standing near the church and beneath the shadows of the mountains ever-during. Fitting name was Liberty Hall for the earliest Scotch-Irish academy in Virginia, given a new foundation by these seven ironnerved lovers of liberty. The literary plant of twenty-seven thus became the palladium of the principles of our race—her they swore to cherish and protect, and in her prosperity did they read the future of their people.

Let us turn now to the record of those eighteenth-century days and draw thence the story of —

I. Liberty Hall Academy, the Literary Nursling of the Revolution.

This child of Hanover Presbytery looked southward down the sloping valley and saw the James burst through the ridge on her way to Chesapeake Bay: northward did she look from her mid-vale summit and watch the Shenandoah winding on toward the Potomac. This basin embosomed in the Appalachians was a land unknown a century before—"haunted by monsters," said old John Lederer. In 1716, a gap in the Blue Ridge echoed with the voices of Governor Spotswood's gay troop of explorers, the "Knights of the Golden Horseshoe," from tide-water Virginia. They passed into the valley and gave to the Shenandoah the name "Euphrates." These rovalists, who drank to the health of the king on the mountain summit after naming the highest peak in his honor, "Mount George." left the "Euphrates" to the aboriginal Nimrods. Not yet a score of years had passed after this expedition when there ventured up the stream crowds of exiles from the North of Ireland. In 1732, the Scotch-Irish reached Augusta County in the Valley of Virginia.

What tongue can tell the sadness that hung like a pall over those multitudes who spread their sails westward from Belfast and London-derry in the opening years of the 18th century! Wrongs that could not be righted were no longer to be endured. What a horizon of oppression overspread their vision as they turned with farewell gaze toward their native land. There upon the soil of Erin towered, like a demon of tyranny, the Test act of Parliament, whose frown had hurried

their departure. There on the sky they saw written statutes of oppression; in letters of blood was inscribed there, too, the story of their race. As they continued to gaze, the spirits of their fathers were outlined on the sky, pointing to Bothwell Bridge, where they made a stand, in 1679, against the Stuart tyranny, waving their hands toward the walls of 'Derry, where, in 1689, they held Ireland against the second James; then pointing to the Scotch-Irish support of the House of Hanover, where "the Pretender" stirred the enthusiasm of Romanist Scotland. What return for this service did they see made by the Hanover dynasty? Not advancement—only persecution because of religious opinion. Yea, these exiles, with their latest glance, looked back over a century's struggle for liberty. They could see the struggle ended with William of Orange on the throne by act of Parliament. Then, lo! the Constitution for which they and their fathers had fought, turned to crush its chief supporters with the Test act. It was the chiseled figure stooping to crush the Michael Angelo who would not worship it. Betrayed with a kiss, the Scotch-Irish turned them away from a past so full of disappointment. The picture of oppression died away upon their sight as the shores of Ireland fell below the horizon.

The memory of that oppression lingered still as a smoldering fire in their hearts. The pride and courage of the race, first stirred into action by the voice of Knox, could not repine nor die. New inspiration was caught from those remembered scenes of tyranny. The period of transit upon the high seas was for the Scotch-Irishman the period of a new birth—not the birth of new principles, but of a fixed determination. It was the passage from despair to new-born hope. Those hours of political regeneration saw the chains of oppression upon which the exile had gazed, now painted as flaming swords of deliverance upon the new horizon that rose to meet him; they saw the creed of his fathers so inwrought into the very texture of the wanderer's soul, that, like the figure of Minerva in the shield of Achilles, it would be impossible to eliminate the principles without destroying the man. When the Scotch-Irish set foot upon the new shore, first and foremost was the resolution to seek a stronghold wherein they might enshrine this new-born hope as a heritage unto all their generations forever. Where could such a spot be found? Amid the Alleghanies, whose peaks hold priestly communion with heaven itself, and tolerate as dwellers beneath their shadows none but freemen.

The Joshua who led these exiles into the valley of the Shenandoah was John Lewis—that man with heart and frame of Scotch-Irish oak. In 1732 this priest and warrior of his people started away from the Potomac to go up against the Canaanites of the forest. Thus into its

mountain seed-bed was brought the germ of American liberty. A rifle, a Bible, a heart throbbing for freedom—these were the instruments of war. By the camp-fire of the wilderness did they kneel to adore their fathers' God. Beneath the stars they laid them down to repose, to dream of altars and firesides, where the shadow of tyranny could never fall. So spun its length this weary, wilderness-march. Where the pure water gushed from beneath the rock in West Augusta, there was the homestead planted. The rustle of corn-leaves 'ere long became the voice of the freeman's joy and hope. Here was Freedom's training-school. Within sight of the firesides was erected the "meeting-house" for divine worship.

In 1748 the Scotch-Irish saw their first church completed. Of solid limestone was it constructed, each stone a memorial of toil and prayer—and it still stands as a noble monument of Scotch-Irish faith and courage. Even the women and children bore a part in up-rearing this first sanctuary, called "The Stone Meeting House of Augusta." As this church rose to completion, already was the woodman's ax ringing through the forest as a prophecy of the log-college. The next year, 1749, saw the school of Robert Alexander open its doors.

That memorable year of 1749 saw another "shadow of coming events." At the foot of this same Blue Ridge, some four score miles down the valley nearer the Potomac, a young surveyor was adjusting the needle of his compass, and in leisure moments reading the "Spectator" and "History of England." It was the youthful Washington. at "Greenway Court," the manor of Lord Fairfax. A twelve-month before, Washington crossed into the valley to mark off the estate of the noble lord. A night he spent in the rude cabin of Joist Hite, first patentee of land in the valley of Virginia. Nine years as surveyor lingered Washington in this frontier academy—for it was the trainingschool of his life. There it was that he passed through the curriculum of danger and hardship. There between the same college walls, the ridges of the Alleghanies, came that later training that sent him forth the first soldier in the colonies. Strange coincidence! Washington beginning his life training almost within hearing of the woodman's ax uprearing Augusta Academy—taking his first lessons in history and and belles-lettres but a few miles away from the log college to which his name and patronage should give permanence!

Not on parchment nor on paper has been written the story of that academy's early years. As her record she points to the lives of the men who founded her. This primitive institution embodied the principles of the Scotch-Irish race. In her were enshrined the hopes and fixed resolves born of oppression—destined now to grow and spread

until they upheaved the governments of centuries. She grew up in the lap of revolution. Yea, her growth may be paralleled with that of a plant whose life sap is freedom; the progress of that plant in the valley is the measure whereby we may mark the growth of the sentiment of independence. When the plant has lived two years beyond the first quarter-century, the bells are ringing joyously over a declaration. From what beginning grew that instrument of human rights? We shall see.

Amid the scenes of frontier life, the little log college started upon her work. On the western horizon gleamed the lurid Indian wars. Up from the Ohio and Mississippi came the rattle of musketry. The swords of France and England were flashing forward in the struggle for the great valleys of the new world. The territory between the Alleghanies, the lakes, and the Mississippi was passing under British control as a future prize for the colonies. From this battle-field came savage foes to Alleghany summit, and thence did they glare down upon the valley settlers. Yells of vengeance rang through the mountain passes and mingled with the echoes from every hill-top. The whole environment of the log temple of learning was one of intense action. The rhythm of Virgil's verse pulsated with new life when read to the regular strokes of the ax as it felled the forest trees. The campaigns of Livy and Thucydides were rendered more vivid when a band of rifles gleamed past the academy door to drive back Indian invaders. The Phillippics of Demosthenes were fit vehicles of expression for men who grew up in those hours of ripening revolution. Members of the future colonial assembly, leaders of colonial battles, speakers who shall fire the patriot heart when the hour strikes, now sat as youth on the rude benches, looking up from the page of the classic to bid farewell to fathers and brothers who were marching away with Col. Andrew Lewis to join Gen. Braddock; or, again, to join Col. Grant in his expedition against Fort Duquesne, where Lewis was captured. Over all these earlier years there hovered the lurid glare of Indian atrocities. Still the school continued. Through the furnace of fire she came, tempered and strengthened for the future.

In 1771, Hanover Presbytery began to outstretch fatherly arms to patronize this academy of the frontier. In that year the Presbytery left record thus: "Presbytery, being very sensible of the great expediency of erecting a seminary of learning somewhere within the bounds of this Presbytery, do recommend it to all the members to take this matter under consideration and report their thoughts at our next especially respecting the best method of accomplishing it."

April, 1772, there was spread this minute: "The consideration

of the minute concerning a seminary amongst ourselves is deferred until our next sederunt."

October, 1773, . . . "the Presbyterry agrees to fix the public seminary for the liberal education of youth, in Staunton, Augusta."

October, 1774, "The Presbytery resume the consideration of a school for the liberal education of youth. . . . We do therefore agree to establish and patronize a public school which shall be confined to the county of Augusta. At present it shall be managed by Mr. William Graham, a gentleman properly recommended to this Presbytery, and under the inspection of Rev. John Brown." The change of place was made "because there is [was] no person to take the management of it in the place first agreed upon [Staunton], and it is very uncertain whether there ever will be."

Thus the academy of Robert Alexander, presided over by Rev. John Brown, became the child of Hanover Presbytery. In 1775 this body appointed committees to raise an endowment fund. From the dwellers about the headwaters of the James and the Shenandoah the sum of one hundred and twenty-eight pounds was reported the following year.

May 6, 1776, the seven presbyteries met at Timber Ridge and made enactment thus: "The presbytery find that as the Augusta Academy is circumstanced, it is highly necessary now to fix on the place for its situation and the person by whom it shall be conducted. and as this congregation of Timber Ridge appears to us to be a convenient place, and as they have obtained a minister whom we judge qualified, and Capt. Alexander Stuart and Mr. Samuel Huston each offering to give forty acres of land for the purpose convenient to the place of public worship, and the neighbors offering to build a hewed loghouse, twenty-eight by twenty-four feet, one story and a half high, besides their subscriptions, . . . we agree that the Augusta Academy shall be placed on Timber Ridge upon those lands, and we choose Mr. William Graham rector and Mr. John Montgomery his assistant." Twenty-four trustees were then appointed in behalf of the presbytery, the presbytery reserving to themselves "the right of visitation forever, as often as they shall judge it necessary."

One week later, May 13, 1776, the trustees, at their first meeting, left this record: "Pursuant to an order of the presbytery of Hanover, relative to the Academy of Liberty Hall, as it is hereafter to be called, instead of the Augusta Academy, . . . the following members of the trustees met."

So does this old record speak regarding the act of adoption, whereby

the presbytery, younger by six years than the school, assumed control of the latter. That May-day of 1776 was a day whereon were proclaimed the *principles of the Scotch-Irish race*, viz.: The twin pillars upholding the state are the school and the church, and these all, pillars and superstructure, must find their resting-place in the hearts of freemen.

In this record, too, we meet Rev. William Graham, the Scotch-Irish organizer of the school. After two years' tutorship at Augusta Academy, he stands before us as first rector of Liberty Hall. bore the scholastic seal of Nassau Hall along with the class of 1773. The place of his nativity was Paxton township, near Harrisburg, Pa., and his ancestral line ran back to the fierce moss-trooper of the lowlands, who first broke through the wall of Agricola, the ruins of which are still called Graham's Dyke. Of the ability and personal worth of Rector Graham, let one testify who lacked not ability himself. Dr. Archibald Alexander delivered an address before the Alumni Association of Washington College at the commencement of 1843. He came, as he said, reckoning upon it as the last visit to his native heath. sons of his alma mater and the friends of his youth, with all their generations, were gathered to hear him. His biography tells us that the afternoon heat of the crowded building, and the effort of the occasion, were too much for an old man like Dr. Alexander. "He faltered in the midst of his address, grew pale, stopped, and sank back into his seat." The effort was repeated, but again he faltered, and had to be carried to the open air. At once his friends urged that the audience be dismissed and the address printed. He declared his intention of finishing the speech. He refused even to allow the rest of it to be read by a friend. "What was the secret of his pertinacity?" asks his biographer. "He had an office to perform, he had a tribute to pay on that last occasion; and there, under the shadows of the old church, surrounded by the descendants of his paternal family, and of his contemporaries, amidst the tombs of his own generation, and within a few yards of the graves of his own parents, he sat and read his tribute to Mr. Graham, the audience clustering around him, and hanging with fixed and tearful attention on his closing words." The incident itself is a testimonial to Rector Graham's personal character. inspire such lasting love and veneration in that leader of men, Dr. Alexander, is the crowning seal of Mr. Graham's individual greatness.

Let the words of the Princeton theologian give testimony to the Rector's qualifications as a teacher. Dr. Alexander was the sole survivor of the officers and students connected with Liberty Hall at the time of his entrance, and thus did he speak of his beloved teacher and

"He possessed a mind formed for profound and accurate in-He had studied the Latin and Greek classics with great vestigation. care, and relished the beauties of those exquisite compositions. . . . The science, however, which engaged his attention more than all others, except theology, was the PHILOSOPHY OF THE MIND. In this he took great delight, and to this devoted much time and attention. Though acquainted with the best treatises which had been published, his investigations were not carried on so much by books, as by a patient and repeated analysis of the various processes of thought as they arose in his own mind; and by reducing the phenomena thus observed to a regular system. The speaker is of opinion that the system of mental philosophy which he thus formed was in clearness and fullness, superior to any thing which has been given to the public, in the numerous works which have recently been published on this subject. And it is greatly to be regretted that his lectures were never fully committed to writing and published for the benefit of the world." Such was the tribute of the sage of Princeton seminary to the sage of Liberty Hall, as his master in philosophy.

But now hear the corner-stone of Princeton seminary ascribe honor to his father in theology. Glance down the life-story of Dr. Alexander. fifty-three years prior to this alumni address, and you find him, at the very crisis of his carer, standing before the rector. He has chosen his life-work, the office of the sacred ministry, and he now feels the necessity, he says, of "commencing the study of theology with more method." "I expected," so runs the diary, "to be put to reading many ponderous volumes in Latin, and endeavored to brace my nerves for the effort. Accordingly I went to Mr. Graham with a request that he would direct my studies. He smiled and said, 'If you mean ever to be a theologian, you must come at it not by reading, but by thinking." Through the dim light of a century we now look back to that year 1790, and beneath the shadows of Liberty Hall Academy, we see laid the cornerstone of Scotch-Irish theological training. Said Dr. Alexander in the alumni address: "After the great revival which commenced in this valley, in the year 1789, Mr. Graham had a theological class of seven or eight members under his tuition, which was kept up for several years. It was his custom to devote one day in the week to hearing the written discourses of these candidates, and to a free discussion of theological points. In these exercises he appeared to take a great delight, and the students were always gratified and commonly convinced by his lucid statements and cogent reasonings. As most of those who enjoyed the benefit of his instructions, in this incipient theological seminary, are not now in the world, it may not be improper to say that some of them rose to eminence in the church, and as professors or presidents of literary institutions." Liberty Hall, termed by Dr. Alexander, "this incipient theological seminary," was made officially such by the synod of Virginia in 1791. It was proposed that the synod "should institute and encourage some plan calculated to educate persons designed for the gospel ministry." . . . "Taking this measure, therefore, into serious consideration, the synod recommend that there be two general institutions for learning conducted under the patronage of this body—the one to be established in Rockbridge county, in this state, under the care of the Rev. William Graham, as the President; the other in Washington county, Penna., under the care of the Rev. John McMillan." September, 1793, "a petition was presented [to synod] from the Trustees of the Academy of Liberty Hall, stating that they had agreed to the conditions on which the synod proposed last year to patronize said academy." As professor of theology under the synod and as rector of the academy under the trustees, Mr. Graham presided over Liberty Hall, until his resignation in 1791.

In these records and biographical notes do we trace back to Liberty Hall and to her Rector, William Graham, those principles of mental philosophy and of theology which, during the forty years from 1812 to 1851, were taught by the first professor of Princeton Seminary—a system which embodies in theological form the very life of our race, and in this day and generation, under the name of Princeton Theology, forms the chief glory of Scotch-Irish Presbyterianism.

When we turn to get a view of those early classic walls where Graham first taught, only one passing glimpse is given us. In the Southern Literary Messenger, Dr. Campbell leaves us recollections of a visit to Augusta Academy sometime during the two years 1774-76, when Graham was tutor and not yet Rector. The picture might well be thought a classic scene, drawn from ancient Athens. The log building in the oak-tree grove—the elevated plateau affording an exquisite prospect—the assemblage of vigorous youth at the hour of recreation engaged in feats of strength and speed. Then came the sound of the horn, calling some to study and some to recite the Greek verb Tupto. About the preceptor in a semicircle they gathered, and like a self-regulating machine began to repeat the flowing syllables. Grave and reserved was the master's face, though a smile of approval would light up his features "when small boys by superior scholarship raised themselves above those who were full-grown." When the studies and recitations of the day were ended, a short devotional exercise dismissed all homeward.

So fades from sight the log-building unto which Hanover Presbytery anew gave "local habitation and a name." Twenty-eight by twenty-four stood the new academy, one story and a-half in height. For one hundred and sixty pounds, ten shillings, the Rector had provided an air pump, electric machine, sextant and microscope, telescope, a set of maps and a pair of twelve-inch globes. thereto was the library of one hundred and eighty volumes. Among the books could be found the sermons of Atterbury and Smith, the works of Hervey, the Spectator, Burnet on the Thirty-nine Articles, Pike's Cases of Conscience, Edwards on the Affections, Clark's Homer, Æsop's Fables, and Seneca's Morals. From a college thus equipped came men whose names are widely known to fame. From that nursling of Revolution, before the war had closed, there went forth four college Presidents, Samuel Doak, Moses Hoge, James Priestly, and James Carrick; United States Senators and Congressmen, among them the Breckinridges and Browns, of Kentucky, and Andrew Moore, of Virginia; distinguished lawyers and judges, Blackburn, Campbell, and McClung; college professors and ministers of the Gospel.

But the crowning glory of the Academy's early history is her leadership of Revolutionary sentiment. January 20, 1775, months before the "Mecklenburg Declaration of Independence," the freeholders of the county of Fincastle, through their committee of fifteen, Col. William Christian being chairman thereof, presented an address to the Continental Congress, from which I quote these sentiments: "We are ready and willing to contribute all in our power for the support of His Majesty's Government, if applied to constitutionally. and when the grants are made to our representatives, but can not think of submitting our liberty or property to the power of a venal British Parliament, or to the will of a corrupt British ministry. We by no means desire to shake off our duty or allegiance to our lawful sovereign, but on the contrary, shall ever glory in being the loyal subjects of a Protestant prince, descended from such illustrious progenitors, so long as we can enjoy the free exercise of our religion as Protestants, and our liberties and properties as British subjects.

"But, if no pacific measures shall be proposed or adopted by Great Britain, and our enemies will attempt to dragoon us out of those inestimable privileges which we are entitled to as subjects, and to reduce us to slavery, we declare that we are deliberately and resolutely determined never to surrender them to any power upon earth but at the expense of our lives." With this Declaration of Independence Liberty Hall was intimately associated. The sentiment of these free-holders was a sentiment of which she was the center. The Academy sat just without the border of the county of Fincastle, and the chairman of the committee, Col.

William Christian, and one-third of the whole number of its members, were afterward chosen trustees of Liberty Hall.

In the crisis of the succeeding year the freeholders of Augusta, in the immediate vicinity of Liberty Hall, were the first to speak. 6, 1776, the seven presbyters at Timber Ridge adopted the academy; that same day assembled in Williamsburg the Virginia convention. The action of those two bodies was that day linked together by two men, Thomas Lewis and Samuel McDowell. They were chosen trustees of Liberty Hall, and, at the same time, took their seats as members of May 10, four days later, these two trustees presented the convention. to the convention a memorial, thus referred to in the journal: "A representation from the committee of the county of Augusta was presented to the convention and read, setting forth the present unhappy situation of the country, and from the ministerial measures of wrongs now pursuing, representing the necessity of making the confederacy of the united colonies the most perfect, independent and lasting, and of framing an equal, free and liberal government, that may bear the test of all future ages." Through the trustees of Liberty Hall did this avowal of the necessity of independence find expression—the first ever recorded in the proceedings of a parliamentary body of the colonists. May 15, 1776, the convention unanimously resolved to instruct the Virginia delegates to the Continental Congress, to "declare the united colonies free and independent states," an action so gloriously consummated in the motion of Richard Henry Lee, June 7, and the resulting declaration, July 4, 1776.

Further than this did Liberty Hall lead the sentiment of freedom. The memorial presented to the convention by McDowell and Lewis only expressed sentiments already baptized in "the first blood of the revolution." The drama of Indian war was closed at Point Pleasant, October, 1774; the rifles that drove back the band under the red chief, Cornstalk, and thus quelled the rising confederacy of Indian tribes, had often roused the echoes round Augusta academy. Many of the soldiers in that battle had, most probably, been pupils under Robert Alexander, and the seven chief officers were, two years later, named trustees of Liberty Hall, viz.: General Andrew Lewis, commanderin-chief, whom Washington recommended as leader of the continental armies, Colonel Fleming, Captain McKee, Captain Moffatt and Lieutenant Andrew Moore, with Colonel Christian and Colonel Preston, leaders of the reserves.

Later in the war, when the cloud of disaster hung low, a son of Liberty Hall buckled on the sword of his Highland grandfather and struck the blow that changed the course of British triumph and brought us

the final victory. General William Campbell, the hero of King's Mountain, had sat at the feet of William Graham in the log academy.

These events show the principles of our race in action, and Liberty Hall as a leader in the conflict. Her spirit moved the pens that first boldly declared the principle of individual freedom—her spirit nerved the right arms that vindicated it in battle. This principle of "liberty or death," carried into action, was exemplified in 1781, by Rector Graham himself. Where do we find the philosopher and theologian on a certain Sunday in June of that year? Leaving the pulpit and the Bible and taking up the sword—gathering a company of militia and marching, as their captain, to Rockfish Gap, in the Blue Ridge, to keep back the threatened invasion of Tarleton. A glorious picture with which to close the first chapter in the story of Liberty Hall—her rector standing on the misty mountain-top, a leader in the line of battle, holding prayers with his men at nightfall, sternly waiting to keep back the invader from his native soil, or baptize that rampart with his blood.

II. Liberty Hall Academy the earliest monument to the Separation of Church and State.

It was laid upon the log academy of Timber Ridge, as her mission, to vindicate the principles handed down as a common heritage, from father to son, of the Scotch-Irish race, viz., a free state and a free conscience. Every oak log in the little building was a protest against bondage. Her voice was earliest in urging the policy of civil liberty—but thus far was only half the fight for freedom. A free state was as naught to a Scotch-Irishman if it left his conscience in bonds. Therefore, a sequel most fitting to the memorial of May, 1776, was the Virginia League and Covenant of 1785.

At Bethel Church, almost within view of the earliest site of Augusta Academy, August 10, 1785, met the Second League and Covenant of the Scotch-Irish race. It came together as a general convention of the Presbyterians of Virginia, at the call of Hanover Presbytery. The question for consideration was a bill then pending before the state Assembly providing for the support of religion by public taxation. Partiality to sect or people there was none in its specifications. In this convention gathered the men who had founded Liberty Hall—the Presbytery of Hanover with all its clans. Hither to Bethel they flocked to erect a memorial, even a pillar of protest against civil intervention in affairs of church. The carving of the pillar was the work of the rector of Liberty Hall.

The covenanters at Gray Friars' Church, Edinburgh, in 1638, leagued themselves to resist the new prayer-book of Archbishop Laud.

The covenanters at Bethel Church, in 1785, joined their voices not against the form of worship prescribed by the State, but against any intervention of what kind soever in affairs spiritual by the civil authority. The covenanters of Edinburgh were rebels—the covenanters of By the covenant of Edinburgh, when rat-Bethel were revolutionists. ified by the Parliaments of England and Scotland and by the Assembly of Divines at Westminster in 1643, Presbyterianism was to be established in the kingdoms of England, Ireland, and Scotland, and "popery, prelacy, superstition, heresy, and schism were to be extirpated." For the "divine right" of bishops there was substituted the "divine right" of presbyters. From national episcopacy a change was made to national presbyterianism. Still was it the Church of England, by The establishment of the Long Parliawhatever form administered. ment claimed the right of dictating a creed to British subjects. When they offered terms of peace to Charles I, this condition was prominentthe establishment of presbyterianism. Never a word said they of toleration or liberty of conscience. For their loyalty to the king in 1649 the Presbyterians received an ill return—the second Charles publicly burned the League and Covenant in 1661. Under Charles and the second James the covenanters passed under the rod. At the end of this period of cross-bearing they saw the divine right of kings made void by the presence of William and Mary on the throne. As to liberty of conscience in England and Ireland, the jus divinum of bishops was muzzled by the Act of Toleration—in Scotland the Presbyterian Church was rendered a creature of the state, a modified "right divine" of the presbyter. Thus the first League and Covenant resulted, in 1706, in one state and two established churches—parliamentary government instead of a tyrant king-the hierarchy of an established church split in twain. Such was the work of Scotland's League and Covenant. Only half-finished was the mission of the Scotch-Irish race. Wait until the second League and Covenant! Wait until the words of Graham sound the note of complete liberty of conscience. Already was the liberty of state made sure. Then the pen of the rector wrote: "The end of civil government is security to the temporal liberty and property of mankind, and to protect them in the free exercise of religion. . . . Religion is altogether personal, and the right of exercising it inalienable; and it is not, can not, and ought not to be resigned to the will of the society at large, and much less to the legislature which derives its authority wholly from the consent of the people. . . . Its divine author did not think it necessary to render it [religion] dependent on earthly governments. And experience has shown that this dependence, where it has been effected, has been an injury rather than an aid." The thrilling scenes of the signing of the League at Edinburgh were enacted again among the hills of Virginia. Ten thousand names were affixed to the document drawn at Bethel. At the bar of the assembly the memorial was ably seconded by Rev. John Blair Smith, President of Hampden Sidney. The bill for the support of religious taxation was lost, and in December of the same year there was passed "An Act for establishing Religious Freedom."

Thus was finished by the Second League and Covenant the work of the Scotch-Irish race for freedom of conscience. The pen of Liberty Hall's first rector cut asunder the previous alliance of church and state, and was largely instrumental in obtaining the first legal statute declaring that a man's conscience is his own.

A glance backward over the field will show further connection of Liberty Hall with this victory. The bill for religious freedom, drawn up by Jefferson and passed by the parliamentary influence and skill of Madison, was framed from sentiments already expressed in bold terms by the founders of the log-colleges in Augusta and Prince Edward.

When the Scotch-Irish entered Virginia, the English Act of Toleration had already found its way into the colonial statutes. But it was administered with a stern hand. A house of worship for the use of dissenters could not be erected without a license issued by the Council of State and registered in the county court. Their ministers had to abjure "The Pretender," the pope, and transubstantiation—and even after such vows, were not allowed to celebrate the rite of marriage.

In the year 1748, two young men stood before the bar of the council to hear a decision expressing a still more strict interpretation of Toleration. Samuel Davies and John Rodgers prayed a license for Rodgers, in addition to that a year before granted to Davies. The permission was refused; only one minister in one province was the policy actuating such a decision. In the same year, Isaac Winston and Samuel Morris, by decision of suits begun years before, were each fined twenty shillings and costs of prosecution for holding religious services without license. While such treatment was meted out to the Tide-water dissenters, those on the frontier were suffered to build and to preach without restraint—their churches being the best bulwarks to keep back Indian raids. The stone meeting-house of Augusta was completed within the same twelve-month that Davies began to preach alone in Hanover. The energy of Rev. John Craig had upreared that solid sanctuary after a pastoral work of eight years. In 1740, he had entered the valley, "the first pastor of the American Synod in the Colony of Virginia." Then came Rev. John Brown, 1753, to shepherd the flock at New Providence and to exercise supervision over Augusta Academy.

One ecclesiastical organization was at last forged from the multiplied labors of these pioneers. Across the Blue Ridge it stretched, a linked band of Scotch-Irishmen. At one end of the presbyterial rampart was the academy of Robert Alexander, intrenched amid the mountains, the arsenal whence were to be drawn the weapons of spiritual warfare. The authority of the Synod of New York was laid upon this section in 1755, and the Presbytery of Hanover was formed. It followed the tenets of its parent organization, and belonged to the "New Side." sympathizing with the "revival" views of Whitefield. Six ministers and churches formed the new presbyterial company among them Rev. John Brown. Mr. Craig leaned to the "Old Side," and joined the presbytery only in 1758, after the junction of the synods of New York and of Philadelphia. By this consolidated synod Hanover was sanctioned as a regularly formed presbytery. Thus united in their very foundations were Augusta Academy and Hanover Presbytery. Six years of age was the one when her founders and patrons were sealed by the synod as constituent members of the other. Nearly twenty years later they began to merge into organic connection. At the session of the presbytery in October, 1774, Augusta Academy was selected as the school to be "established and patronized." Before the same meeting came up the question of religious privileges, for the presbytery "agreed to meet on the second Wednesday of November next . . . to remonstrate against a bill "devised for the restriction of religious rights. At this adjourned meeting was drawn up the first memorial of the presbytery in behalf of their rights of public worship. The paper prayed the granting of their right to worship when and where it pleased them. When William Graham was licensed to preach the Gospel, this first memorial was the subject of discussion in the presbytery. The key-note of the petition was expressed in the prayer "for that freedom in speaking and writing upon religious subjects which is allowed by law to every member of the British empire in civil affairs"—a sentiment which in 1776 was, upon motion of Patrick Henry, embodied in the Virginia Bill of Rights. From the presbytery came up a second memorial, in October, 1776, which was considered in committee of the whole House. The result was, in Jefferson's words, "After desperate contests in that committee almost daily from October 11 to December 5, we prevailed so far only as to repeal the laws which rendered criminal the maintenance of any religious opinions, . . . and further to exempt dissenters from contributions to the support of the established church." Both these

memorials were probably written by Caleb Wallace, one of the seven presbyters at Timber Ridge, May, 1776, and perhaps this second memorial was drawn at that meeting.

While Jefferson was preparing the bill for religious freedom, in 1777, there came the third memorial protesting against a general assessment for the support of the churches; this protest came from the presbytery, again in session at Timber Ridge, under the very shadow of Liberty Hall.

Jefferson's bill was proposed to the Assembly in 1779. For six years the contest over it continued. Presbytery's voice was heard in the fourth memorial, April, 1780. May, 1784, there came a fifth, and the sixth followed soon, October, 1784, the latter protesting against the incorporation of the Episcopal Church, long agitated and finally made an enactment that year. The passage of this incorporating act, and the proposed assessment, called the Virginia Presbyterians into the League and Covenant at Bethel. The accumulated sentiment of a long struggle gave vigor to Graham's pen as he indited the Covenant Memorial—the seventh in order, and the last. But behind them these memorialists had left a lasting monument of their sincerity—a pledge more powerful than any protest. Liberty Hall Academy, three years before, in 1782, had been established on a non-sectarian foundation. At the request of her rector, the young institution was given over to an incorporated board of trustees—the first institution of learning chartered under the constitution of Virginia.

The earliest monument of a great achievement of the Scotch-Irish race stands the university that has succeeded Liberty Hall. A monument marking a period of growth in the sentiment of that race; where the Scotch-Irish left behind not merely the "divine right" of bishops, but the "divine right" of presbyters, and were henceforth filled with a charity that surpasses the strength of sectarianism.

III. Liberty Hall Academy, the Literary Legatee of the Revolution.

The second volume in the life story of the university of the Scotch-Irish in Virginia began with the closing years of the eighteenth century. Then it was that the seal of permanence was affixed to the school of the colonial pioneers by the leader of the colonial armies. From his chair as first president of the republic, in 1796, Washington turned to endow the academy of Alexander and of Graham.

As her testimonial to Washington's character and public services, Virginia had donated him, through the General Assembly of 1785, one hundred shares of stock in the James River Company and fifty shares in the Potomac Company. This gift was accepted on condition

that the product arising therefrom should be applied to "the education and support of the children of the poor in this country, particularly the children of those men of this description who have fallen in the defense of the rights and liberties of it."

To him the rector and board of trustees now turned. Graham placed before him the academy, with a brief sketch of its upbuilding. "By voluntary contributions and some sacrifices of private property," said Graham, "plain but neat buildings, sufficiently capacious to accomodate between forty and fifty students," had been erected. The main building was of stone, and is yet standing, though in ruins. Two thousand pounds was the estimate placed upon the buildings and equipments. Each of the two thousand pounds of the original endowment spoke of sacrifice and self-denial. Each stone in the building was the memorial of a Scotch-Irish prayer. Yea, the entire institution, as it now stood topping the summit of the hill near the town of Lexington, was a living embodiment of the principles of our The appeal of this people was not in vain. This stone college was in the center of that region which was Washington's own trainingschool. Here was West Augusta, whither the colonial chief declared that he would retreat, if necessary, and make a last stand for liberty. Here were the men and the children of the men whose rifles had spoken at Fort Duquesne in such a manner as to save the army of Braddock; at Point Pleasant under Andrew Lewis, to save the colonies from Indian atrocity; at Saratoga under Morgan, and at King's Mountain under Campbell, to save the Revolution; from these men the hero of Trenton and of Yorktown withheld not the helping hand. The one hundred shares in the James River Company were transferred "to the use of LibertyHall Academy, in Rockbridge County."

To the address of gratitude from the Board of Trustees, Washington made reply thus:

"MT. VERNON, 17th June, 1798.

"Gentlemen: To promote literature in this rising empire, and to encourage the arts, have ever been amongst the warmest wishes of my heart, and if the donation which the generosity of the legislature of the commonwealth of Virginia has enabled me to bestow upon Liberty Hall, now by your politeness called Washington Academy, is likely to prove a means to accomplish these ends, it will contribute to the gratification of my desires.

"Sentiments like those which have flowed from your pen excite my gratitude, whilst I offer my best vows for the prosperity of the

academy, and for the honor and happiness of those under whose auspices it is conducted. "Geo. Washington.

"TRUSTEES OF WASHINGTON ACADEMY."

The double seal of permanency, the name and endowment of Washington, was given the academy at the time the states were entering upon their period of "political probation." In 1813 the new structure, of wider proportions and increased facilities, was called, "The College of Washington, in Virginia." Her foundations were the labors and endowments of "the first theologian of his generation in Virginia," and of the warrior and statesman who had made the colonies the final stronghold of freedom.

Mingled with the patronage of Washington came other Revolutionary endowment. The surviving officers of that struggle had banded themselves together to preserve inviolate those affections and memories of which Washington was the center—to preserve the rights and liberties for which they had contended, and to "extend relief to such officers and their families as might stand in need of it." This organization took the name of "The Society of the Cincinnati." In 1802 the Virginia branch of this society decided to disband, and dispose of their funds in the following terms—a resolution adopted December 13, 1802:

"2. That the object of appropriation of the funds of the society be the seminary of learning in the county of Rockbridge, denominated Washington Academy (to which the shares of the James River Company, heretofore vested in our late illustrious leader and hero, General Washington, have by him been appropriated), subject to such charges of a charitable nature as have been or may be adopted by this society."

Then came the Scotch-Irishman, John Robinson, a trustee of the college, and a soldier under Washington, bearing another offering to the shrine made sacred by the gift of his venerated leader. By his last will and testament, Robinson's entire estate passed to Washington College in 1826.

The amount of these Revolutionary legacies was large for those days of scanty fortunes. Washington's bequest reached the sum of \$50,000—that of the Cincinnati Society added \$25,000, and this endowment was swelled by \$46,500 from the estate of Robinson.

From this foundation the work of Washington College spread abroad. Into the West, South and Southwest went her sons to share in the work of carving new commonwealths for the Federal union. Into breathing, lucid images of state were shaped the territories along the banks of the Cumberland, the Tennessee, the Ohio, and the Mississippi. No second part in this upbuilding of nationality was borne

by the graduates of Washington College. In the original colonies along the Atlantic sea-board her alumni were leaders of public sentiment, and sat in the seats of government.

At last approached the year of her first centenary, 1849. seemed to be fulfilled unto this school of prophets ecclesiastical and political a promise like to that of which the patriarch Jacob spake, when he called his sons about him for the last time: "The Lord said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a company of peoples." Her president, in that hour of prosperity, was a minister of the gospel—Rev. George Junkin, D.D. Twelve sons, each the patriarch of a tribe of disciples, saw Washington College when she looked over her family record of ten decades, with a prophetic glance forward to see the career of some yet to receive her seal. Around the circle of states they were scattered-Samuel Doak, President of Washington College, Tennessee: Samuel Carrick, President of Blount College; Moses Hoge, President Hampden Sydney College, Virginia; James Priestley, President Cumberland University, Tennessee; James Moore, President Transylvania University; George A. Baxter, President of his alma mater, 1799-1829; William C. Preston, President South Carolina College: Henry Ruffner, President of his alma mater, 1835-1848; James H. Piper, President East Tennessee University; Drury Lacy, President Davidson College; Socrates Maupin, chairman of the faculty, University of Virginia; and as the twelfth son—the Joseph to whom was given the portion above his brethren—we name Archibald Alexander, President of Hampden Sydney College, and first professor of Princeton All these are the twelve tribes of Washington College. Another son, in time still later, she saw Superintendent of the Virginia Military Institute—General Scott Shipp.

In the line of greater prophets, professors in theological seminaries, she saw her sons stand honored; among them Dr. William S. Plumer of Alleghany and Columbia seminaries; Dr. John H. Rice of Union seminary, once chosen president of Princeton college; Drs. Graham and Wilson of Union, James K. Burch, professor theology Center college, Kentucky, and Dr. Robert Watts, whom she sent forth that summer of 1849 as a Scotch-Irish century plant, to teach theology in the Assembly college, Belfast, Ireland. Of the minor prophets, college professors and principals of classical and high schools, a great host rose up to call her blessed. In the first rank of these were two Scotch-Irish members of the present faculty of the University of Virginia, Milton W. Humphreys, professor of Greek, and James H. Gilmore, professor equity and constitutional law. North and south, west as well

as east, went these heralds of learning, many of them distinguished educators in the "rising empire." In advance of these, and more numerous still, was a great band of shepherds, ministers of the gospel, whose words of power and works of love laid the foundations whereon the Southern church of to-day is builded. To mold the morals and to strengthen the faith of a whole land, was the mission largely shared in by the "sons of the prophets" trained in the college of Washington.

Political prophets by the score went forth from her walls. For eight governors the gratitude of commonwealths was accorded the institution as she continued her survey; Kentucky paid homage for Crittenden, Virginia for McDowell, Letcher, Kemper and McKinney, Mississippi for McNutt.

Twelve United States senators the college had furnished to the councils of the nation; Breckinridge and the Browns of Kentucky. H. S. Foote, Ellis and Adams of Mississippi, William C. Preston of South Carolina, already named as college president, Parker and Moore of Virginia, Morton of Florida, McKee of Alabama, and Strange of North Carolina. Of members of Congress, more than a score were her sons, representing the states of Kentucky, Georgia, Florida, Virginia and Mississippi. Of judges she counted two score and more, in the front thereof, Robert Trimble and Todd of the United States Supreme court, and Burks, Allen, Coalter and Anderson of the Court of Appeals of Virginia, John Trimble of Court of Appeals of Kentucky, McDowell and McKee, United States district judge, and Stuart of Circuit Court of Missouri. The voice of her state legislators had been heard in nearly every commonwealth in the South and Southwest. The professions of law and medicine were crowded with practitioners trained The commerce and business interests of the same great region were, in no small measure, directed by her alumni. A veritable center of life, with half a continent for a family homestead, and states and territories as dwelling places for her sons, had the college of Washington become at the close of her first century.

A shrine of liberty, too, she was for her children of every territory and every creed. Within her walls the cavalier of Tidewater bent over his studies side by side with the Scotch-Irishman. The churchman sat on the same seat with the covenanter. The blessing of George Washington had unified the sentiments of those who came within reach of the college's influence. They were Americans all, and the halls of this seat of the muses looked down with equal favor on all sections and on all sects. She saw no political nor religious divisions—her pupils were to her, each and all, the sons of the men who had fought for American nationality. For a century she had stood as the exponent of the creed

of the Scotch-Irish race, viz.: Death to tyrants—freedom under a constitution, and forth from a thousand answering hills and valleys had come the youths, even of other races, to be trained in that creed. Men of brawn and of brain she had discipled to vindicate that principle with the sword, to uphold it with pen and voice until it became the chain linking together a whole land. Washington College stood as the liberty-tree of an entire people, with her roots spread abroad in their sympathies and her branches adding refinement to their lives. A splendid ripening from the Revolutionary planting—a wide founding to insure the future steady growth. A hundred years of academy and college were only forerunners of success as university.

IV. The University of Washington and Lee.

June 21, 1865, the board of trustees gathered about the college of Washington. The storm of war had left her a wreck. Only four professors and about forty students lingered within her desolate walls. The state was bankrupt, and in consequence there was no product from the college endowment, vested entirely in Virginia securities. Her apparatus was destroyed and her library scattered to the winds. Her sons, where were they? A hundred battle-fields gave answer. Scores of them had baptized the cause of their fathers in their lifeblood. The "Liberty Hall Volunteers," composed of the class of 1861, under Prof. J. J. White as captain, were in the center of that brigade of Scotch-Irish who stood "like a stone wall" at the battle of first Manassas, thus giving to Gen. Jackson his well-known title. officers of the "Stonewall Brigade," during its entire career, were, nearly all of them, sons of Washington College. The private members of the brigade were likewise largely of her family. A heritage of "glory and undying fame" was all that remained to this college of more than a century's growth.

Funds had vanished, but the principles whereon the institution was founded were still uncompromised. Scotch-Irish courage was yet undaunted—upon it now rested the task of bringing life out of death. The trustees were equal to the emergency. At this June meeting of the board, three Scotch-Irish members were added, and an adjournment was made until August. Among these college directors there was found a determination and devotion like that displayed by her original founders. Lineal descendants of the patrons and founders of Liberty Hall were of the number. Revolutionary heroes had grandsons there to represent them. Rev. William Brown, D.D., was the son of a pupil of Graham at Liberty Hall. Bolivar Christian and David E. Moore bore names represented at the battle of Point Pleasant. Judge

William McLaughlin, whose wise care as rector of the board has been greatly instrumental in placing the present university on a firm financial basis, traced his ancestral line back through Point Pleasant and Yorktown to Londonderry. William T. Poague, William M. Tate, John McD. Alexander, Hugh Barclay, Samuel McD. Reid, and William A. Glasgow were likewise men of Scotch-Irish mould, and descendants of Revolutionary heroes. Judge John W. Brockenbrough, founder of the law school of the university, and a descendant of Carter Braxton, who signed the Declaration of Independence, Judge F. T. Anderson, who sprang from a hero of the Revolution and of the war of 1812, Thomas J. Kirkpatrick, James D. Davidson, Rev. Horatio Thompson, D.D., and Alfred Leyburn, M.D., completed the list of the rebuilders of the old college.

It was unanimously agreed to that the institution should be opened in the autumn of that year. These trustees pledged their individual credit in negotiating a loan. Even in this hour of disaster, plans wide-reaching were matured. From her ashes soon sprang this plant of Revolution to spread abroad more widely still her branches over an entire people. The cloud lifted—the silver lining thereof waxed clearer and brighter; into a golden mantle of kind generosity erelong was it transformed. From every section, North as well as South, poured in testimonials of sympathy.

This very day (May 29), in the city of Richmond, Va., the heart of a whole people bows in affection before the bronze figure of the man called by the board of trustees in August, 1865, to the presidency of Washington College. Robert E. Lee, a churchman, was placed at the head of a Scotch-Irish institution—Scotch-Irish now in the highest and best sense, viz., nationally, representative and non-sectarian. "It is the duty of every citizen, in the present condition of the country, to do all in his power to aid in the restoration of peace and harmony," was the sentiment expressed by the new president as he took his place in the seat made national by the gift of Washington.

Robert E. Lee was a soldier. He modestly distrusted his own fitness for the position of college president, but he yielded to the urgent solicitations of the board. "I have a self-imposed task," said he, "which I must accomplish. I have led the young men of the south in battle; I have seen many of them fall under my standard. I shall devote my life now to training young men to do their duty in life." His ability as an organizer soon brought the college into a wider usefulness than ever before. The course of instruction was enlarged; increased patronage came from every section, and when the beloved president passed away the college was ready to be incorporated as a

university. In 1870 the seal of state gave to Washington College the corporate title, The Washington and Lee University. Since that time she has been presided over by George Washington Custis Lee.

In the upbuilding of the institution into a new name and a new career, a generous aid has been extended by the people of the North. From Philadelphia has come the munificent gift of Dr. Vincent L. Bradford, viz., his law library, his splendid collection of paintings, and one-half of his large estate, for the endowment of a chair of "Civil Law and Equity Jurisprudence," and also the "Bradford Chair of Constitutional and International Law." From gentlemen of Philadelphia, also, have come the generous donations whereon are now founded the "Thomas A. Scott Professorship of Applied Mathematics," endowed by Col. Thomas A. Scott; the "Howard Houston Fellowship," endowed by Mr. H. H. Houston; likewise, a large number of rare, costly, and most valuable books, belonging to the late Thomas B. Wilson, "whose name is conspicuously associated with the 'Academy of Natural Sciences and the Entomological Society of Philadelphia,'" have been contributed by his brother, Mr. Rathmell Wilson.

From New York have been sent the donations of Mr. and Mrs. Warren Newcomb, of Col. J. H. Mapleson, and of Mr. F. O. French, and that of Mr. Lewis Brooks, of Rochester, New York. these have been established "The Lewis Brooks Museum of Natural History," the "Mapleson Scholarship," the "F. O. French Scholarship," and ' Newcomb Hall," a commodious library building and art The university is also indebted to Mr. W. W. Corcoran, of Washington City, and to Mrs. Evelina H. Birely, of Baltimore, for large benefactions, whereon are established "The Luther Seevers Birely Scholarship," and the "Corcoran Professorship of Greek." From Hon. George Peabody, of London, has come the handsome endowment of a quarter of a million of dollars, recognized in the "Peabody Professorship of Latin." The "Bayley Professorship of General and Applied Chemistry" is due to the gift of Robert H. Bayley, of New Orleans, La. Recent gifts are those of Mrs. Donovan, of Baltimore, and Mrs. Ross, of Virginia.

Scotch-Irish generosity has not been slow in adding strength to this Scotch-Irish university. Cyrus H. McCormick was born and bred almost beneath the shadow of Washington College. In early life he became a member of New Providence, the church that grew up side by side with Augusta Academy. In his later years, from the noble work of uprearing a theological seminary in the North-west, Mr. McCormick turned with generous hand to help the great institution of learning that had grown up almost within sight of his boyhood's home. "The

McCormick Professorship of Natural Philosophy" fittingly commemorates his genius and his generosity.

Through such open-handed liberality from every section of our land, the old champion of freedom in church and in state has become truly a representative institution—not local, but national. She still inscribes upon her banner no partisan dogmas, ecclesiastical or political. Upon her altar still burns the fire that tells of love for country—a country one and undivided. To the sympathy and support of this, our common land and home, she looks for a yet wider extension of her influence.

THE SCOTCH-IRISH OF PENNSYLVANIA.

BY EX-CHIEF JUSTICE DANIEL AGNEW, OF PENNSYLVANIA.

Mr. President, Ladies and Gentlemen-

The settlers of Pennsylvania all have had their memorials written except the Scotch-Irish. The English, Swedes, Germans and Welsh have had earnest friends to collect and preserve the records of their coming, occupancy and acts. Even varieties, the Quakers, Moravians, Huguenots, and others have been sketched and their histories told, but as yet no friendly hand has gathered and garnered the memorials of that hardy race, the Scotch-Irish, which did so much for Pennsylvania in planting cabins, breaking up the virgin soil, and subduing the earth—none has recounted all the hardships endured, the dangers met, the defenses against the red men, and the battles fought for liberty, independence, and free institutions. The men of no nation have done more for permanency and wealth of the state.

The purpose of this brief sketch is not to perform this meritorious work, or to trace the race to early centuries, in search of the causes which formed its character. Be it, that long before John Knox, its virtues began and settled in a strain of men, patriotic, zealous in pure religion, undaunted in courage, fixed in principle, endowed in body, and endued in mind, with strength, vigor, endurance, clearness, and readiness. We know them as they came here.

The province of Ulster in the north of Ireland found them, invited by James the First to settle on the escheated estates of rebel earls, and to improve a country infested by robbers. They were Protestants, drawn thither by the king to occupy the places theretofore filled by the adherents of the church of Rome. But persecution and distrust setting in, and vexed by burdens and injustice, they fled, and many found homes in Pennsylvania in the early days of its settlement.

Though scarcely tolerated at first, their industry, firm principles, religious convictions, unbounded courage, personal vigor and superior knowledge, made them leaders and impressed their qualities on every soil they occupied. Time has long passed, until now the gray of twilight is settling on all their early events, obscuring them until it is difficult to redeem much from oblivion. Yet something remains, and to rescue it before night has veiled it in darkness, is the duty of those who can lift any part from the gloom of the past. Scotch-Irish societies are

forming, and some have met to assist in this work of love. Perhaps among the results of this late activity a partial history will spring from the seeds of investigation, clothe it with verdure, and prevent the memorials of a noble race from dying out and its achievements from being lost to the world.

Hoping to furnish a small contribution to this stock, and to the cultivation of a long deserted field, I pen this short sketch. In the early settlement of the province, the Scotch-Irish were found in the eastern counties in Chester and along the Maryland line, and in Northampton, Lancaster and Northumberland, then filling all the eastern part of the province. Their advent into Northampton was very early, and chiefly in Allen township. Among them are Boyds, Browns, Craigs, Walkers, Kings and McNairs, Hays, Latimore, Wilson, Young, Gibson, Riddle, Armstrong and Gray. Another collocation, known as the "hunter settlement," located near the mouth of Martin's creek.

But the German emigration from the Palatinates on the Rhine, beginning as early as 1700, and continuing into the middle of the century, brought to our shores a race equal in industry, but more local in habits. As this people came the Scotch-Irish gradually retired, inclining westward. A fact aiding this result was the evident unfriend-liness of the Quaker proprietaries, who looked upon the Irish more as squatters than colonists. In 1724, James Logan, secretary of the province, said of them: "As they rudely approach me to propose purchase I look upon them as bold and indigent strangers, giving as their excuse, when challenged for titles, that we had solicited for colonists and they had come accordingly."

It is true they often located without pre-emption, but they were bold and hardy, and the very men to meet the privations of the wilderness and stand against the incursions of savage foes.

The following extract from Logan's letter to John Penn, of November 25, 1727, throws light on the subject. He says: "We have many thousands of foreigners, mostly Palatines, so called already in the country, of whom fifteen hundred came in this last summer, many of them surly people, divers papists among them, and the men generally well armed. We have from the north of Ireland great numbers yearly. Eight or nine ships this last fall discharged at New Castle. Both these sets frequently sit down on any spot of vacant land they can find, without asking question. The last Palatines say there will be twice the number next year, and the Irish say the same of their people. Last week one of these latter (the Irish) applied to me in the name of four hundred as he said, who depended all on me for directions where they should settle. They say the proprietor invited people to come and settle

his country; they came for that end, and must live. Both they and the Palatines pretend they will buy, but not one in twenty has any thing to pay with. The Irish settle generally towards the Maryland line, where no lands can honestly be sold till the dispute with Lord Baltimore is decided."

This claim that Penn invited settlers was true, and is evident from Logan's letter; for nothing less could have induced so many to sail from Germany and Ireland.

Many of the Irish settled in Paxton and Donegal townships, then in Lancaster, now in Dauphin county. It was the violent conduct of the "Paxton boys" at Conestoga and Lancaster toward the Indians, which perhaps caused much prejudice to arise against the race. It is difficult now to defend wholly their conduct toward the Indians, yet it must not be forgotten that many of the inhabitants of these townships had been most barbarously killed and scalped by the savages, who were looked upon as implacable foes.

Collisions between the Germans and Scotch-Irish occurring, induced the proprietaries, in 1755, to encourage the Germans to locate in the east, while the Irish went westward.

Among the settlers in Lancaster county were the parents of John C. Calhoun, who lived in Dromore township, but afterward found their way to South Carolina, where the senator was born. Robert Fulton, the inventor of the modern steamboat, was of this stock and born in Lancaster county. Some settled about Marietta and below Columbia.

"The Barrens," as a part of York county was called, contained a large settlement of this people. From York county came Judge Hugh Henry Breckenridge and James Ross, of Pittsburg, Senator Rowan, of Kentucky, and James Smith, a signer of the Declaration of Independence. Judge Ellis Lewis also came from this stock. In that part of York, now Adams county, we have the McPhersons, McLellands, Campbells, Allisons, Wilsons, Morrisons, Stewarts, Worrells and others, claiming extraction from the same source.

Gradually this aggressive race made its way up the Juniata and its tributaries, finally crossing the Alleghany mountains. It is said that in 1748, the Kittoctinny valley was well settled by them, and they still pressed westward. The Indians claimed the lands along the Juniata, and complained of their encroachments. This led to measures on the part of the proprietaries to dispossess the Irish. In 1750, Richard Peters, the secretary, made an elaborate report to Governor Hamilton, on the subject of these alleged encroachments and the steps taken to dispossess the settlers, ending in numerous convictions and expulsions.

These proceedings brought to light the names of many of the Scotch-

Among them, George Cahoon, George and William Irish of that day. Galloway, Andreas Lycon, David Huddleson, James and Thomas Parker, Owen McKeeb, William White, John McClure, Richard Kirkpatrick, James Murray, John Scott, John Cowan, Simon Girtee, John Killough, James Blair, Moses Moore, Andrew and Arthur Dunlap, Andrew and Alexander McCartie, David Lewis, Felix Doyle, Robert Baker, John Armstrong and John Potts. At Big Cove were found Andrew Donaldson, John McClelland, Charles Stewart, James Downey, John McMean, Robert Kendall, Samuel Brown, Roger Murphy, Robert Smith, William Dickey, William Milliron, William Cowall, James Campbell, William Carroll, John Martin, John Morrison, John. McCallin, James and John Wilson. These names strike me forcibly, as many are names (christian and surname) of persons I knew in my early practice in Beaver county. Doubtless these were descendants. In the proceedings against the Irish many cabins were burned. Hence: the name of the "Burnt Cabins" a locality formerly well known. These troubles led to the treaty of 1754 at Albany, which however was disputed by the Indians and gave no satisfaction, and Juniata valley. especially its upper portion, became the scene of many Indian incursions. and barbarities.

Among the early settlers of the valley was George Woods, once captured and given to an old Indian, who was unable to control him, and finally consented to let him go. He became a surveyor, finally settling in Bedford. In 1784, he laid out Pittsburg, on one of the manors retained by the Penns, under the order of Tench Francis, their agent and attorney. His son John Woods, became one of Pittsburg's most eminent lawyers, and a daughter married James Ross, also eminent, and a senator of the United States.

Aughwick, a valley looking out upon the Juniata, between 1750 and 1755, brought into notice a remarkable character, Captain Jack, known as the "Black Rifle," or "wild hunter of the Juniata," a giant instature and strength, active, skillful, brave and familiar with the woods.

Late in an evening of the summer of 1752, returning to his cabin on the Juniata he found it in ruins, and his wife and two children victims of the tomahawk and scalping knife. Prostrated at first, soon desolation gave place to revenge, and raising a small band he pursued the savage marauders of the valley from time to time, like a hound on the panther's track. Many a warrior, overtaken by his merciless and unflagging pursuit, fell before his unerring rifle, and the scalp-lock hung from his girdle. Many whites, too, were saved by him from a dreadful death. The offered services of himself and his band were refused by the foolhardy Braddock, whose disaster followed his ill-timed rejection

of it, and of the counsels of Washington. The life of Captain Jack (whose real name seems to be unknown) was the foundation of a historical tale intensely interesting, told by a Pittsburger, the late Charles McKnight. Its leading scenes revolve around Fort Duquesne and the head of the Ohio.

Another man of mark of Scotch-Irish descent came into public view from the same valley, Colonel George Croghan, Indian trader and agent, often employed by the proprietaries. His conferences with the Indians at Logstown in 1751, Fort Pitt in 1759, and Redstone in 1768, and his journals of these events remain as lasting memorials of his strong character and attachment to the province.

Probably the most beautiful valley lying on the Juniata, looking out upon Lewistown and extending many miles westward, is the Kishicoquillas. A varied scene of sun and shade, prairie and stream, carpeted with grass and flowers, intermingled with trees and shrubs, it was the favorite haunt of the Redmen until reached by the Scotch-Irish, who soon dispossessed its early owners and made it their own. It is celebrated as the early home of Logan, the Mingo chief and white man's friend, but who was afterward found on the Ohio, where all his kindred were murdered by the whites, making him an enemy; and whose speech was made famous by Jefferson, telling the world of his wrongs, and that not a drop of his blood ran in the veins of a single human being.

Among the early Scotch-Irish settlers about Lewistown and westward, were the McClays, McNitts, Milliken, Larkins, Wilson, Bratton, and Stockpole. Farther on and nearer Standing Stone (now Huntington), were Elliott, Hayne, Cluggage, McMurtrie, Anderson, McGuire, McElevey, McCormick, Donnelly and others. Still westward were the Caldwells, Tussey, Ricketts, Bell, Travis, Dean, Donaldson, Mitchell and many others.

Besides those on the Juniata, many Scotch-Irish ascended the Susquehanna, and were found in Northumberland county, some around Fort Augusta (now Sunbury). Then, ascending the west branch, they made their way westward and northward, facing the hardships of those regions, which were many and cruel. Others found their way into the present counties of Clinton and Centre, and spread over Lycoming. All this region was infested by the northern Indians of the Six Nations, under the influence of the French and then of the English, who came down bringing desolation upon the unprotected settlers, many of whom became victims of the rifle and scalping knife. Especially numerous were these descents during the Revolutionary war. The principal incursion was that of 1778 (known as the "great run away,") when all the settlers of that region fied.



The names of many of the Scotch-Irish of this region are found in the history of Otzinachison (the name of the west branch valley) and in Meginises Biographical Annals. Among them are the Armstrongs, Antes, Allens, Bradys, Brysons, Bairds, Crawfords, Campbells, Camerons, Davidsons, Dougals, Elliotts, Fricks, Flemings, Griers, Gambles, Grenoughs, Irwins, Jourdans, McClays, McCormicks, Stewarts, Taggarts, and others.

Crossing the Alleghanv mountains and Laurel Hill, the Scotch-Irish spread over Westmoreland, Washington, Fayette, and Allegheny counties; and when the counties west of the Allegheny river were laid off in 1800, they were found already settled there from Beaver to Erie. Even when west of the mountains and dwelling in the valleys running toward the Monongahela and Alleghany rivers, these brave men were still compelled to face the hardships of the wilderness, and the cruel visitations of the Indians. So late as 1782, the valley of Turtle creek was not safe from their barbarous incursions. In Neville B. Craig's "Olden Time," of 1846, is given the narrative of his captivity by James Lyon, then living, and long an honored citizen of Beaver. Taken with his brother when quite young on his father's farm, lying five or six miles from Turtle creek, where the Pittsburg and Greensburg turnpike afterward crossed, his father and sister having been killed and scalped, they were carried into Ohio to a town on White Womans creek, and there compelled to live until restored by the Indians at Fort McIntosh (now Beaver), and then taken home. A slit in an ear was a memento of his captivity.

In Westmoreland and Allegheny many became eminent, such as Alexander Addison, H. H. Breckenridge, James Ross, John Wood, Colonel Gibson, James O'Hara and others. If any one would see the Scotch-Irish in form and feature let him view them in the portraits of their descendants as seen in the history of Washington county. For example, the portraits of William McLain, Robert Stewart, S. N. Proudfit, Walter Craig, William Smith, Parker Reed, John S. Barr, William Lee, and Samuel Barnard. Personally they were hard visaged, angular, square shouldered, stalwart, and generally large men; rough in exterior, strong minded, religious and even severe in disposition.

Warren county, on the New York state line, also furnished a large contingent, who settled on the Conewango and Brokenstraw as early as 1795. Here we discover the names of Miles, Russell, Frew, Marsh, and Jones. Then James Morrison, followed by Barnett, Faulkner, Wilson, Smith, and others. When came the McKenzies, Andrews, Kirks, Kinnear, and Quay.

The event which brought the Scotch-Irish in western Pennsylvania

into greatest notoriety was the whisky insurrection of 1794. As a people all had known from experience or tradition the hardships of the excise duty. Among Irishmen of all persuasions, the killing of an exciseman was considered as scarely a crime. Even the assembly of Pennsylvania, by a resolution of June 22, 1791, declared the collection of revenue by excise duty subversive of peace, liberty, and the rights of the citizen, and a violation of the fundamental rights of the government. At that early day whisky was the only article commanding cash. The person who may be said to have been the leader in this so-called "rebellion" was David Bradford, a lawyer of Washington, Pennsylvania. He was finally compelled to flee at the coming of Washington, Hamilton, and the militia, leaving his papers in the hands of James Allison, Esquire; who afterward settled in Beaver, and became its leading and honored lawyer.

At his death his descendants thought no benefit would arise from their publication, and the contents of the unopened box remain unknown. Perhaps much valuable matter has thus failed to see the light; yet, on the other hand, much unnecessary harm has been saved.

Judge H. H. Breckenridge attended the meetings of the insurgents, but for the purpose, as was alleged, of preventing extreme measures. He was however strongly opposed to the excise law, and expressed the opinion that the danger lay in the western men swarming over the Susquehanna instead of being repressed. This is seen in his letter to Tench Cox, Esquire, of August 8, 1794. Secretary Hamilton, however, excused him, on the plea suggested by Mr. Ross, of his properly intended purpose.

Among the memorable events of the insurrection was the burning of the house of General John Nevelle, the United States inspector and collector of the revenue for western Pennsylvania.

This insurrection, not justified, but in some measure extenuated, by the severity of the excise law, is a striking evidence of the indomitable character of the Scotch-Irish, and of their courage when any measure, believed by them to be hostile to liberty and good government, is attempted to be forced upon them. Indeed, it required the militia of three states, Pennsylvania, Virginia and New Jersey, under the command of President Washington in person, accompanied by Secretary Hamilton, to subdue their determined opposition. My grandfather, Major Richard Howell, then governor of New Jersey, commanded the contingent of that state, camping at McNairs, near the present town of Wilkinsburg.

To this race the state owes much of its progress in the West to wealth, civilization, and republican institutions. It was only in the



spring of 1796, after General Wayne's treaty with the Indians at Fort Greenville, in August, 1795, and its ratification by the Senate, December 22, 1795, it became safe to cross the Allegheny river for settlement.

In the spring of 1796 the settlers, most of them Scotch-Irish. rushed into these western counties in great numbers, and began the work of building, clearing, planting, and cultivating. The mode of doing so was governed by the circumstances, and is to be remembered by their descendants. Armed with a trusty rifle, and carrying on a single horse, his provisions, his ax, an augur, and sometimes a drawing knife and a saw, but without nails, or latches or locks, he felled the trees, built the cabin, and girdled trees for fields. These done he returned to the older settlements for his wife and children, and his means for working the ground and planting his crops. When one considers the wild and tangled woods, the heavy timber, the lair of the bear, wolf, and wild cat, and even of the child-crying panther, and neighbors miles away; the courage, fortitude and privations of these men can scarcely be conceived by their descendants, now living in the comfort and luxuries of the end of the nineteenth century.

In those early days the whisky still was planted beside the spring of pure fountain water, and its product was almost the only means of paying taxes, and purchasing those things that money alone could buy; yet the descendants of these distillers have lived to see a marvelous change, the effect of education and enlightenment. The fact is noticed because it is another evidence of the inflexible principles of this race. when convinced of an evil affecting the public welfare. They voted to prohibit the sale of intoxicating liquors. It also marks a difference between the two early populations of the state, those coming from Scotland and the north of Ireland, and those from the Palatinates This difference is well illustrated by the Philadelphia Press (not intentionally) in a map whose white divisions mark the Scotch-Irish counties in western Pennsylvania, and the counties along the New York line, settled largely by them and the Puritans of New On the hand the dark surfaces in the map denoted the counties settled by the German Palatines, indicating their customs and All the western counties and those along the New York line voted for prohibition, except Armstrong, whose opposition majority was but one hundred and seventy-five, in a poll of nearly seven The large cities were exceptions, of course, for reasons thousand. which are obvious.

Another marked feature of this race is seen in its influence on the higher interests of the state. The common school system owes its initiation and progress largely to them, while Palatinate counties stood in the rear. Barks county rejected the system for nearly twenty years. One

of the first moves in favor of this system came from N. P. Fetterman, Esquire, who, leaving the office of Baldwin and Fetterman in 1825, went to Bedford to practice law. Soon he was elected to the General Assembly, and in the session of 1830, as chairman made a report on the common school system, which was the incipient step toward the result. Thaddeus Stevens, from the Scotch-Irish county of Adams, carried it onward with his accustomed power.

Having noticed the German emigrants from the Rhine, I would distinguish a different emigration from Germany. Any one who passes out Penn street, Pittsburg, up Ohio street, Allegheny, or along the main street of South Pittsburg, to Birmingham, will notice the signs which denote this numerous immigration. Many are found also in Beaver, Butler, and adjoining counties. This population came in at a late period, beginning in 1830, and continuing several years. In 1820 the population of Pittsburg was under eight thousand, and the foreign was altogether Irish, excepting a few Germans, such as Charles Von Bonnhorst, Charles L. Volz, Anthony Beelen, the Negleys and others. Since 1830, the German element has become influential and important.

The following description of the Scotch-Irish, in the last century, is given by a well-known writer.

"The Scotch-Irish, as they were called, were emigrants from the northern part of the sister kingdom, descendants of the Scotch colonies planted there by Cromwell. They were a hardy, brave, hot headed race, excitable in temper, unrestrainable in passion, invincible in pre-Their hand open as impetuously to a friend, as it clenched They loathed the pope, as sincerely as they venerated against an enemy. If often rude and, lawless it was the fault of their Calvin and Knox. They hated the Indian while they despised him, and it does not seem, in their dealings with this race, as though there were any sentiments of honor or magnanimity in their bosoms, that could hold sway against the furious tide of passionate, blind resentment. Impatient of restraint, rebellious of any thing that in their eyes bore the resemblance of injustice, we find these men readiest among the ready on the battle fields of the Revolution. If they had faults, a lack of patriotism or of courage was not among them."

Though this description is evidently not by an impartial hand, allowing for abatement, it touches upon the stronger features of the race.

Welcome the day when a master hand shall collect the remains of this people, place them in proper form, and redeem from the ravages of time a memorial to stand a monument to their virtues, high character, independence, and influence.

ULSTER AS IT IS TO-DAY.

BY REV. DR. JOHN HALL, OF NEW YORK CITY.

Mr. President, Ladies and Gentlemen-

I would like to say in the beginning, in order to prevent this audience from being disappointed, that I am not at all an orator, that I am a mere preacher, and that what I say out of the pulpit is not much more than conversation, in a voice loud enough, if possible, to be heard by those who are present. When I lived in Ireland, I frequently read letters from people who had come to America. Since then I have read many letters from people who lived in Ireland. One feature that has always impressed me, is the word or two at the close of the letter. which went something like this: "Remember me to"—and all the uncles and aunts and cousins, and all the second cousins and all the neighbors would come in, and then in order to prevent leaving out any body, they would add, and also "to all inquiring friends." That usually came at the end of every letter. Now, I am coming at the end of this great congress, and I am to serve the purpose of that clause: "Remember me to all inquiring friends." I am to try to remember you to those from the other side of the deep, as I expect to be there within about thirty days, and I feel that I will have little trouble, but great pleasure in doing so. I expect, of course, to go through the same experience that has come to the lot of others who have visited America, and it will please me to answer when I am asked by this old lady or that old gentleman, "Doctor, did you see our Mary?" But I fear when I am compelled to answer "No," to some of these queries, they will doubt my having been in America at all.

Now, in order to bring the subject before you that has been selected for me to-night, namely "Ulster as it is to-day," it is proper to recall some of the lessons that we used to learn in the school of geography. There are four provinces in Ireland, Ulster, Munster, Leinster and Connaught. Those who make a trip over to Great Britian and Europe, make the acquaintance of Munster when they land in Queenstown, and as many of them have their admiration aroused when they see the distinctive beauty of that province, and I dare say some of them have an experience something like that which Sir Walter Scott recorded of his visit to that region, when he gave the driver a shilling when he really owed him six pence, and said "There, you can owe me the balance," and got for his reply, "Very well, may your honor live till I pay you."

Those who go farther upward make the acquaintance of the province of Leinster, when they visit Dublin as it was. Then they make the acquaintance of the province of Connaught, which contains some of the most beautiful spots in all Ireland. The question is how do these places look to the eye in our own day. Ulster as it is to-day furnishes. indeed, the food for many a happy thought to those who are bound to it by the chains of friendship and ancestral blood. I can remember when I was a boy at the mature age of eight or nine years, that happy period when one knows almost every thing going. I remember of going to meeting on the sabbath with my parents, where we used to come across a number of the people that were going to their worship in the chapel. as we called it. Many of these would be found carrying their shoes in their hands, for reasons that I could not explain. It may be that they wanted to save the shoes, the wear and tear of the way, and then again it may be that they were not much in the habit of wearing shoes, and would carry them, and would wash their feet near the chapel and then put them on. That was a common thing in my boyhood days. Now. comes the contrast in Ulster. Last summer I was over there, and of course I preached every subbath. You can not tell the tenderness of the feelings, with which the man stands up and speaks to the children of those whom he used to look up to in his boyhood. I was sitting in the upper room in the house of my sister, in front of which the road happens to run, and I had my manuscript in my hand preparing myself to preach, but I could not get my eye on it. And why? Because the people I used to see going to their places of worship, bare of foot and shoes in hand, were passing down the same road, but in different garbs. The transformation was wonderful. The young ladies had gloves upon their hands, and not only that, but the heels of their boots were about as broad as these two finger tips and about an inch and a half in height. I noticed, also, the general rule was that the ladies carried parasols in their hands, the handles of which were about as long as the lamp-lighter's pole. Not only that, but in the other hand they usually carried a beautiful bouquet of flowers. This, I think, is a marvelous change even in my time. I remember, too, when the farmer had to take his threshed oats to market. Two or three sacks were put in the cart, and if the wife had to go to market in the town, she was compelled to get into the wagon, and sit upright on one of the sacks and ride all the way to town in that position. That was the old way of being transported from the farm-house to the city. They have railroads now, and they have abolished these methods of transportation. Don't you remember the farm-house with which we were all familiar, the little farm-house composed of three apartments in which they cooked, and ate and slept.

You would drive up to the front door and talk to the hostess in the kitchen before you went in. First there was the kitchen in which they did the cooking. Then there was the lower room in which they slept. and then the extra or spare room which they used for the purpose of receiving visitors. There was a little mahogany table in the center of the room, probably a few pictures hanging on the wall. When any body called, he was taken to that room and there the entertaining went on. Sometimes then there was another little room with beds in it. That is the condition in which the people of Ulster are living to-day. are happy, they are prosperous, and they are enjoying the comforts of But, you must not understand me as confining my sympathies to the Scotch-Irish, of whom I am speaking. The Irish people, as a people, have many admirable qualities—qualities that I admire, and qualities that I appreciate. In fact there is some need of explanation on this point. Many talk of the "pure Irish." Now, I don't know that there is any such a thing as pure Irish. There are others who talk about "Irish who are not Protestants," and so on. Don't you know that until the tenth century Ireland was called Scotia! Don't you know that Ireland gave its name to Scotland? Don't you know that the Irish people are made up of many races and many nationalities? There are Spaniards among them in Galway, and Swedes and Norwegians among them in nearly every county in Ireland. But, whatever their origin, I am here to say that apart from influences surrounding their birth they have done something for their country of which they should be proud, and they have made impressions upon the Scotch-Irish on the other as well as on this side of the Atlantic, which we ought to recognize with admiration.

I shall never forget the days I spent among those people, and the incidents which occured are among the happiest of my life. There are many splendid natural qualities about these "so-called" pure Irish. Let us, the Scotch-Irish of America, give them some degree of credit. Certainly those who have lived among them so long know what their grievances are. They have received wrongs and they have felt grievances. They have fought many battles, they have met defeat and won many victories. Many of the most talented sons of Ireland—and I would like to have you keep this thing in mind regarding the Irish, as such—many of the most talented sons of Ireland, seeing they had little chance in their native land, went to the continent of Europe and became successful business men, others became military officers and made of themselves distinguished soldiers. Others became professors in the colleges, and others became missionaries to those who needed missionary work; and many reached high military and political

places in France and elsewhere. But, turning to Ulster, there is no question but that the Ulster people have made great progress in the generations that have passed. How is it to be accounted for? I venture to say that it is due in a great degree to the perseverance aroused in them under the many difficulties and adversities with which they have had to contend. Look at the soil of Ulster. It was not like the land you are in to-night. Much of it was bog, marsh, and stony ground, and abounded in brambles and briar bushes. All that had to be changed; but the very need of changing it, and the industrial example set by those who responded to the calls of necessity, have done the people good. Look at New England. Don't you think they have been made stronger by the natural difficulties with which they had to contend? I, for one, believe that it was a blessing to this country that the Puritans landed in New England. Suppose they had gone over to Ohio, to Kansas, to Iowa, with their broad, rich prairies. Would they not have naturally become indolent amid the luxuries that surrounded them? As it was, they went through the same process of getting strong through difficulties. It was the adversities strewn in their pathway that made them industrious, energetic, and enterprising, as they are to-day.

Now, I wish to sav a word in regard to what I look upon as some of the good things to be accomplished through this Scotch-Irish Congress. The first of these, I will now mention. We meet and make a wide circle of friends. We are friends that know one another, consult one another, understand one another, and trust one another. There is another good thing. Some mistaken impressions will be corrected, and some new and good impressions will be made, I hope, as intelligence is diffused and the numbers and characteristies of this Scotch-Irish people come to be more generally known. So that when a merchant wants a clerk or a salesman, a family wants a teacher, a school board wants a schoolmaster, a city wants a governor, they may say to themselves: There are Irish and there are Irish, and since these Scotch-Irish have done so much for themselves, have done so well on the whole in the past, wouldn't it be a good thing for us to see that we get them and put them in position to exercise their intelligence, integrity and enterprise, and benefit us as well as themselves? That is one good thing. Here is another—the spirit of good will, the spirit of a mutual understanding and consequent unity that is being produced amongst us. The people of Ohio and New York, the people of New Jersey and California, who have these common convictions, this common origin, may be brought together with one another. The people of the South and the people of the North, that have in their veins this common blood, will be brought closer and closer together; so will people of Canada, who come huudreds of miles that they may give utterance to their sentiments and manifest the spirit with which they are imbued, and express their feelings of good will toward this movement. One word for Canada. I am assured and requested to state that the people of Canada are with us, and whatever they can do for us to make our organization a grand success, they are prepared to do. Now is it not a good thing to get these people closer and closer together? Let us rise in intelligence, in public spirit, in the conception of right, in the conception of all things that make good citizens and noble men and women in every land. Do this, and we will rise to the level of our duty, and our every effort, our every impulse will be felt in the perpetuation of the grandeur and magnificence of this Union, of which we are so proud to constitute a part.*

*We very deeply regret that neither this address nor the sermon of Dr. Hall, which follows, are not nearly so long nor so explicit as delivered. For reasons which can not here be stated, the stenographer failed to report either of them in full. Dr. Hall had no manuscript, and therefore the omissions could not be supplied.

FAREWELL MEETING,

Held at Exposition Building on Sunday evening. Presided over by General Aiken and addressed by Rev. Dr. John Hall and others.

General Aiken said:

Delegates to the Scotch-Irish Congress:

I beg to say to you and to the gentlemen of the Committee who have assigned to me the duty of presiding at this magnificent assemblage to-night, that I am deeply grateful for the honor conferred upon me. There are times when the lips fail to give expression to the sentiments of the heart and the thoughts and words of the mind. That feeling is upon me at this moment. I thank you with all my heart, and I trust that this grand building will be filled for the glory of God.

The Rev. Dr. McCallister then led in prayer. The 72d Psalm was then sung, after an exposition of the lines by Dr. McCallister, beginning with "The city shall be flourishing: her citizens abound in numbers like unto the grass."

Rev. Dr. Steele then read the scripture, "Let God arise, let his enemies be scattered." After which, prayer was offered by the Rev. Dr. McMillen.

The 146th Psalm, beginning with the seventh verse, was then sung.

General Aiken here announced that the Rev. Dr. John Hall would preach the sermon, adding, "This is all the introduction of him that is necessary before an American audience."

Dr. Hall then spoke as follows:

My dear friends, I take three words out of the Book of Psalms to bring to your attention this evening. In the 96th Psalm, at the tenth verse, it is written, "Say among the heathen, the Lord reigneth;" and at the beginning of the 99th it is written, "The Lord reigneth, let the people tremble;" at the beginning of the 97th it is written, "The



Lord reigneth, let the earth rejoice." I know how difficult it will be for many of you to hear the words that are spoken from this platform. I shall therefore endeavor to make my sentences brief. I shall not attempt to preach the whole of the sermon. I shall point out to you the lines that would be followed if it were proper to speak at greater length, and I believe that many of you will be able to follow these lines in your own way, and the spirit of God, I trust, will bless both you and me with so much of the truth as is brought to our attention.

"The Lord reigneth, let the earth rejoice." The style of that is impressive. It is concentrated truth. It has sublimity. It is like the well-known words, "God said let there be light and there was light." The words are interesting to us because of this grandeur of style. The thought that is present is attractive. It gives us a clear statement of the truth such as we can understand. It is concise. It is emphatic. It is practical in the highest degree. It is not the statement of an elaborate theory. It is simple. It is direct. It is memorable.

"The Lord reigneth, say you to the heathen the Lord reigneth." That is the message that the Church has to carry to the world. That is the message that the Hebrews were to give to the Gentiles. That is the message that the Christian Church is to proclaim to-day to all the nations of the earth. I think we can understand in some measure how the Lord reigneth. Sometimes we speak about nature reigning. Men say causes produce certain effects in a regular way, and they believe they have found the law of nature; then they personify nature, which is powerless; and the next thing they do is to speak as if nature. Nature can not reign, nature can not rule, for God were deified. rules nature and all things else. We can not understand the meaning of the statement such as "Nature reigns." It is the God of Nature that is the true reignling power. We can not understand the meaning of the statement that chance should reign. Chance can not make worlds. It can not shape things in order. It is the absence of law. It is disorder. It is anarchy. If we leave our matters to chance our efforts and our lives would come to nothing. It is impossible to think of the world being ruled by chance. In olden times, when men had not revelation, they saw all sorts of forces in seeming conflict with one They saw things happening that they did not expect. They saw things happening that didn't seem to accomplish any thing.

"The Lord reigneth, let the earth rejoice." God is the spirit, infinite, eternal in his wisdom, power, holiness, justice, goodness, and truth. You learned that when you were children in the catechism. Now we can understand how this being can reign. We look to the

sun, moon, stars, and earth; God made all these. He who was capable of making them must have them within his reach. He is omnipresent as well as omnipotent. As he is omnipresent and omnipotent. he must be omniscient. He is omniscient, and reigns over all things; reigns and rules over the material world, just as we rule ourselves. Your will is spiritual, and your muscles are matter; consequently the will reigns over the man. It is the same with God and the material world. He rules the beast of the field and the strongest and meanest of his creatures. God rules them all. He has adapted some of these low creatures to the wants and comforts of man, but these creatures are dependent upon the grass of the field. The grass of the field is dependent on other influences, which are dependent upon God himself. It is one power, therefore, that is ruling over this material world. "The Lord reigneth over this world, let the earth rejoice." There are many questions which come up which we can not answer. We are asked why one land is fertile. Why is another land barren? Why is the crop so beautiful in one place and wasted in another by storms in the night? Many can discover secondary causes for all these things. They can tell you about the secondary cause, but never the primary. They can charge the changing of the weather to the changing of the course of the gulf stream, but who caused the gulf stream to change its course they do not know. There may have been excessive rains, but by whom were they caused? Thus, to get at the first cause of all these things, we must fall back on the text, "The Lord reigneth."

"The Lord reigneth, let the earth rejoice." We can rejoice, for if we have any difficulties in this dominion of nature we can carry the difficulty to God. The people may say, "The Lord reigneth," why do we not have uniformity, and not this great destruction of crops and other matter? If there was absolute uniformity in God's nature it would be a terrible temptation to us at all times. We would be too ready to say, "Of course this will occur," and "Of course we will get this," and for this reason God has not absolute uniformity in nature. Therefore, fellow-creatures, knowing God as we do, let us be thankful that we have such a being to whom we can bear our trouble.

Kings, emperors, and other rulers, are but secondary. "The Lord reigneth, and let nations tremble." He builds up a nation, or breaks the power of the people, and every nation ought to be glad that it has such a ruler to whom it can trace its benefits. God does not break down a nation without cause. When he does so, some will say its bad laws caused its downfall; but, my dear brethren, its bad laws were of the secondary cause. You will ask why. Because God left it to its sins, and did not direct its law-maker. Another nation guided

by Jehovah arises up, but it, too, would be cast down if God should desert it. I speak with no disrespect of these rulers, but we must admit that they are but as puppets in the hands of the Lord God omnipotent. He builds up a nation, and makes the power of a people, and he is King over all the world. If a nation wants to be happy, its mind must be directed by God the same as the mind of an individual. Yet there is a vast difference between an individual and a nation in the manner of receiving justice from God. An individual who sins, and continues in rebellion against God, is often allowed to live, and is even given prosperity and riches. He has another life. and God can be vindicated when he leaves this earth. But there is no eternity for a nation, and God must be vindicated on a nation here on earth. Truly the Lord reigneth, and the godly nations and people may rejoice, but well may the godless tremble. God made us a race, and because he did we belong to him, but by the disobedience of one person many became sinners. The entire race became sinful, and if God had left us to ourselves well might we tremble, but he did not. He showed his gratuitous mercy, and made his Son mediator between himself and the world, and he manages the world for the benefit of his people. Christ did not supersede the Father. He simply represented him. God gave him to us in his gratuitous pity, and he is sovereign in the gift of the Son. He has also the right to take away that which he gave. Some are not satisfied with their substance, and they want more, but Jehovah knows best, and can be trusted with the affairs of this world over which he rules. Jehovah is not responsible for the acts of men in this world. He made man responsible for those acts by endowing him with an understanding. He gives the truth to sucklings and to babes, while he holds it from the man. He does this in his infinite wisdom. Some say that God makes the choice of nations for his favorite people, but he is sovereign in that which he does with his children, and does all for the best. The clouds and darkness about Jehovah to us weak, sinful, and fallen creatures, are not his doings, but our own sinful character, our short and crooked visions. He who trusts in him shall have everlasting life. If you and I are in darkness without, we have only to come to him for forgiveness. We should be thankful that we have a God over us to guide and direct us. I never yet have met a Christian who said, "I have accepted salvation of my own strength," but always have heard him say, "He drew me to it, and I have been saved by God's grace."

There are two classes in this world, the law-abiding, who are at large, and the criminals, who are in the prisons of the state. They who accept the law of Christ shall be like the former, and shall have

that liberty which God promises to its people. Those who despise it shall be in the eternal prison house which God has provided for those who reject his word on this earth.

God invites you to come to him, he speaks to you, and wishes you to trust him. He asks you as a penitent to accept his grace offered by his gracious Son. If you do so, you will not only be happy to-night, but for aye and forever. Let men who despise him tremble, for his vindication is certain. Those who love him, let them always be loyal to him and to his precepts. Tell the godless, the guilty, to look to God, and rejoice over the fruits which you gather in the great country of the redeemed in everlasting glory.

Dear friends, dear brethren, dear countrymen, dear fellow-citizens, dear Christians, "The Lord reigneth;" trust yourselves in his hands, and rejoice that you have been brought into fellowship with himself, and with Jesus Christ, his Son and your Redeemer. May God bless his word, and to his name be the praise!

Rev. Dr. Atkison, of Toronto, then offered a prayer, and was followed by Dr. Bryson, of Alabama, who spoke briefly as follows:

In closing the scenes and services through which we have been passing, it was thought wise that the last evening should be set apart for the religious exercises, and you will see the propriety of this in the address to which we just took such great pleasure in listening. after all, what is human life without its religious element? What is a nation unless that nation is imbued with the principles of God's re-As has been said to us to-night by Dr. Hall, "The The Lord it was that brought into existence a mighty race of men, and who will remain with them until that race shall end. The Lord that has marked out the destiny of mankind, who has brought into the government of men this mighty effort for the redemption of the lost world. A few more years will pass, and those of us who stand here to-day the representatives of truth will pass away. There are forces, my friends, there are mighty forces, that are shaping the destiny of this world. There are forces that are shaping the governments of every race on earth, and nations and kingdoms are trembling for the issues that lie before us. Come what may in the unfoldings of that appalling future, only those who have been true to their God can face without fear the inevitable of time and eternity. Be true to your God, be just, and you will be happy. Hope in God.

believe in God, trust in God, pray in God, work in God, and you will be rewarded in eternity.

The people we represent to-night are people who have been true to God's word, and were it not that we owe a duty to ourselves, and a higher duty to our God, we would be false to the good name that has been handed down to us by our forefathers, were we not to the teachings of our Lord Jesus Christ, in whom and for whom we must live. Let us, in parting, remember the lessons that have been taught us; let us keep in our memories the words that have been spoken, and the faces into which we have smiled in this Congress, that in years to come the same noble impulses to which our hearts beat, as Scoth-Irishmen, and as Christians, will ever be the source of our worldly deeds, that we may teach to all the world, we of the North, of the South, of the East, and of the West, a lesson embodied in the poet's lines:

"Behold how good a thing it is, And how becoming well, Together, such as brethren are, In unity to dwell."

After the singing of the 133d Psalm, Dr. Bryson pronounced the benediction, and the audience was dismissed.

LIST OF MEMBERS.

ADDY, MATTHEW, Cincinnati, Ohio. Vice-President for Ohio in the Scotch-Irish Society of America.

ALEXANDER, S. B., Charlotte, N. C. Vice-President for North Carolina in the Scotch-Irish Society of America.

ADAMS, A. G., Nashville, Tenn. Vice-President for Tennessee, and a life member in the Scotch Irish Society of America; born in Ireland; retired merchant.

ALLEN, WILLIAM, 256 Robinson street, Alleghany City, Pa. Born in County Tyrone, Ireland; retired; member of the common council of Pittsburg for three years.

Affleck, James, Bellville, Ill. Born in Tennessee, of Scotch-Irish parentage; machinist; Alderman for a number of years.

ALEXANDER, ROBT. J., 810 Twenty-first street, San Francisco, Cal. Born at Denahora, near Marhet Hill, County Armagh, Ireland; parents, Jno. Alexander and Margaret Alexander, whose maiden name was Margaret McMahon, both Scotch-Irish by birth; department manager; Secretary of the California Scotch-Irish Society.

Adams, A. G., Jr., Nashville, Tenn.

ADAMS, C. S., St. Louis, Mo.

ADAMS, D. P., Nashville, Tenn.

Andrews, John, Steubenville, Jefferson county, Ohio. Born in Ballymena, County Antrim, Ireland; Scotch-Irish parentage; mother's maiden name, McCaughey; wholesale merchant.

Allison, R., 94 West Eighth street, Cincinnati, Ohio.

AYERS, DR. JAS. M., 25 Plum street., Cincinnati, Ohio.

Andrews, James, Columbia, Tenn.

ADAIR, WM., M. D., Canmer, Hart county, Ky. Born at Glasgow,
Beaver county, Ky., December 9, 1815; his father, Alexander,
born in Chester, S. C., son of William, of Chester, S. C., son of
William, who was born in Ireland, 1730, and emigrated to
America in 1736; his mother was Elizabeth Were; grandmother
on paternal side, Mary Irvine; great-grandmother, Mary Moore;
practicing physician; graduate at Transylvania University, Lex-

ington, Ky., in 1836; represented Hart county, Ky., in 1869-70 and '70-'71.

ARCHER, JAMES, Steubenville, Ohio. Born in Brooke county, W. Va.; Scotch-Irish parentage on both sides; farmer and justice of the peace.

Acheson, Rev. Stuart, 48 Bleeker street, Toronto, Canada.

ARNOLD, ROBT. RUSSELL, Oil City, Pa.

Adams, John, Moyer, Fayette county, Pa.

ALEXANDER, J., Greensburg, Pa.

AGNEW, JNO. T., V. P. Continental Bank, New York City.

Bonner, Robert, No. 8 West Fifty-sixth street, New York City. President and life member of the Scotch-Irish Society of America; born at Londonderry, Ireland, April 24, 1824; came to the United States in 1839; editor of the New York Ledger from 1851 until recently. See Appleton's Encyclopædia of American Biography, Vol. I, page 313.

BARR, WILLIAM PATRICK, Jacksonville, Morgan county, Ill. Born in Wilson county, Tenn.; his father, Rev. Hugh Barr, moved from Wilson to Sumner county, Tenn.; from Tennessee to Alabama in 1820, and from there to Illinois in 1835; his grandfather was Patrick Barr; mother, Katherine Hodge, grandfather, Joseph Hodge; all from North Carolina; mayor of Jacksonville and trustee of Illinois Institution for Deaf and Dumb.

BRIGGS, CAPTAIN JOSEPH, Russellville, Ky.

BLACK, ANDREW C., 149 South Fountain avenue, Springfield, Ohio. Born at Rathmelton, County Donegal, Ireland; son of Joseph Black and Jane Mary Spencer; merchant.

BAXTER, ISAAC C., Detroit, Mich.

Breckinridge, Hon. W. C. P., Lexington, Ky. Member of Congress from Kentucky.

Breckinridge, Desha, 219 East Capitol street, Washington, D. C. Born at Lexington, Ky.; son of Wm. Campbell, Preston Breckinridge and Issa Desha Breckinridge; lawyer.

BLACK, ROBT. T., Scranton, Pa. Born at Ramelton, County Donegal, Ireland; son of Joseph Black and Jane Mary Spencer; bank president and vice-president and treasurer of coal company; director in two banks.

Brown, Robt. Knox, Whitinsville, Mass. Born near Coleraine, County Derry, Ireland; Scotch-Irish parentage; accountant; head bookkeeper for twenty-five years; trustee of the Whitinsville Savings Bank.

Borland, Dr. Jno. R., Franklin, Venango county, Pa. Born near New Vernon, Mercer county, Pa.; Scoth-Irish on father's side and English on mother's; physician and surgeon; president of Eclectic Medical Society of Pennsylvania one year; dean of faculty and professor of theory and practice in Georgia Eclectic Medical College, Atlanta, Ga., session of '79-'80.

Bryson, Rev. Jno. H., D.D., Huntsville, Ala. Born at Fayetteville, Tenn.; parents, Rev. Henry Bryson, D.D., and Mrs. Hannah Bryson; Presbyterian minister; chaplain; head of the religious department of the Army of the Tennessee, C. S. A.; moderator of General Assembly of the Presbyterian Church, 1886, at Augusta, Ga.

Breadner, J. T., Fort Henry, N. Y.

BLAIR, S. S., Tyrone, Pa.

BLANTON, LINDSAY HUGHES, D.D., Richmond, Ky. Born in Cumberland county, Va.; son of Joseph and Susan Walker Blanton; mother's family Scotch-Irish; chancellor of the Central University of Kentucky since 1880; Presbyterian minister; pastor of Versailles, Ky., Salem, Va., and Paris, Ky., Presbyterian churches.

BARRINGER, GENERAL RUFUS, Charlotte, N. C.

Bunn, Dr. Jas. McGirk, Altoona, Pa.

BREVARD, CAPTAIN A. F., Lincolnton, Lincoln Co., N. C.

BILES, DR. WM. P., St. Louis, Mo.

Brown, Joseph, Ripley, Tippot county, Miss. Born at Marion, Ala.; Scotch-Irish parentage; merchant; superintendent Presbyterian Sunday School; president of Ripley Y. M. C. A.

BAILEY, SAMUEL, Cincinnati, Ohio.

Brann, John, Elkhart, Ind. Born at Ballenahinch, Rich Hill, County Armagh, Ireland; son of William and Jane Brann; merchant.

BLAKE, GEO. MATTHEW, Blake Block, Rockford, Ill. Born at Dansville, N. Y., 1852; son of Z. H. Blake, M. D., of Scotch-Irish extraction, and Louisa Dorr, of New England; lawyer; city attorney of Rockford, Ill., 1885 and 1886; president of First National Bank of Canton, South Dakota.

BAYNE, S. G., Riverside Drive, One Hundred and Eighth street, New York City. Born at Ramelton, County Donegal, Ireland; father, Scotch-Irish; mother, English; educated at the National School at Ramelton; at the Royal Academical Institute, at Belfast, where he remained four years, and at Queen's College, where he attended Dr. McCosh's lectures: after this entered the service of the great merchant, Sir James Hamilton, at Belfast, and passed through every grade of the business until he became cashier of the house; had charge of a company in suppressing the great riots which occurred at this time; emigrated to the United States in 1869; engaged with varying success in oil operations in Pennsylvania until 1873, when he started on a journey around the world; on board the ship from San Francisco to Japan met with a party of British diplomatists, and, becoming their secretary, saw Japan under most favorable circumstances, the party being entertained by the Emperor and Empress of Japan; continuing the journey, he visited the principal points of interest in China, India, Egypt, the Holy Land, and in Europe; after his return was engaged for some time in oil and machinery business, but for several years has been interested in banking institutions in different parts of the United States; he was married in 1873 to Miss Emily Kelsey, of Belfast, and has four children; he is vice-president of the Sea Board National Bank of New York, of which he was one of the incorporators, and an officer in several other banks.

- BARCLAY, THOMAS, Steubenville, Ohio. Born at Pittsburg, Pa.; parents, Samuel and Sarah Barclay; retired merchant, and a director in several banks.
- BARKLEY, John, 35 North Peter street, New Orleans, La. Born in Belfast, Ireland; son of William M. Barkley and Margaret Thompson; merchant.
- Bell, John B., No. 16 Sherman avenue, Allegheny City, Pa. Born in Mercer Co., Pa.; both grandfathers Scotch; grandmothers Scotch-Irish; retired from business.
- Beggs, Robert, 306 West Twenty-ninth street, New York City. Born in Ireland of Scotch-Irish parentage; tea and coffee merchant.
- BAIRD, THOMAS HARLAN, Monongahela City, Washington Co., Pa. Born at Washington, Pa.; Scotch on paternal side; Scotch-Irish on maternal side—Acheson and McCullough; attorney at law; district attorney of Washington Co., Pa.
- COWAN, GEO. L., Franklin, Tenn.
- Calhoun, Jas. R., 1427 Christian street, Philadelphia, Pa. Born at Philadelphia, Pa.; son of Ezra and Mary A. Calhoun; clerk in Mayor's office.
- COGHLAN, HENRY D., Chicago, Ill.
- CASADY, HON. PHINEAS McCRAY, Des Moines, Iowa. Vice-president for Iowa in the Scotch-Irish Society of America; born at

Connersville, Fayette county, Ind.; son of Simon Casady and Jemima McCray; president Des Moines Savings Bank; state senator for four years in the Iowa legislature; judge of the fifth judicial district, Iowa; receiver of public moneys for the Fort Des Moines land district of Iowa; regent of the State University, Iowa, for four years.

CREIGH, THOMAS ALFRED, 1505 Farnam street, Omaha, Neb. Born at Mercersburg, Franklin county, Pa.; son of Rev. Thomas Creigh, D.D., and Jane McLelland Grubb Creigh, both born in Pennsylvania; president of the O. F. Davis Real Estate and Land Company.

Castles, Wm. Harper, Kingsland, Bergen county, N. J. Born at Newark, N. J.; son of Thomas Castles, Trumbridge, near Lisburn, Ireland, and Eliza Harper, Middletown, Armagh, Ireland; accountant and attorney.

CLARK, DR. ROWAN, Tyrone, Pa.

COWAN, R. S., Nashville, Tenn.

Calhoun, Hon. David Samuel, Hartford, Conn. Born at Coventry, Tolland county, Conn.; son of Geo. Albion Calhoun, D.D., of Scotch-Irish parentage, and Betsy Scoville; judge of the court of common pleas; state senator, two terms; judge of probate court, twelve years; judge of court of common pleas, thirteen years.

COOKE, GEO., St. Joseph, Mo. Born at Ramelton, County Donegal, Ireland, of Scotch-Irish parentage; merchant.

CASSADY, J. W., Council Bluffs, Iowa.

Campbell, Jno. F., Nashville, Davidson county, Tenn. Born near Ramelton, County Donegal, Ireland; son of John Campbell and Martha Lytle; manufacturer; secretary and treasurer Nashville Cotton Seed Oil Company.

CRAIGHEAD, REV. JAMES GEDDES, D.D., 1223 Eleventh street, Washington, D. C. Born near Carlisle, Pa.; son of William Craighead and Hetty Weakley; Presbyterian minister; editor of New York Evangelist; secretary of the Presbyterian Historical Society; now dean of theological department Howard University, Washington, D. C.

CAREW, J. T., 335 McMillan street, Cincinnati, Ohio.

CARRICK, DR. ANTHONY LAWLESS, 154 Broadway, Cincinnati, Ohio. Born at Ennis, County Clare, Ireland; Scotch-Irish and English parentage; physician; surgeon U. S. A. for four years.

CAMPBELL, HON. JAS. E., Columbus, Ohio. Governor of Ohio.

CALDWELL, WM. GEORGE, 370 West Fourth street, Cincinnati, Ohio.

Born near Omagh, County Tyrone, Ireland; son of Samuel Caldwell and Margaret Marshall Caldwell; importer.

COWAN, GEO. W., Nashville, Tenn.

COWAN, Samuel, Nashville, Tenn.

CALDWELL, HENRY, 409 West Fourth street, Cincinnati, Ohio.

CALDWELL, H. M., Bruin, Butler county, Pa.

Collins, Mrs. S., Alleghany, Pa.

CHALFANT, REV. GEO. WILSON, 123 Meadow street, Pittsburg, Pa.

CRAIG, DR. ALEX., Columbus, Pa.

CORNICK, TULLY R., Sr., 121 State street, Knoxville, Tenn. Born at Salisbury Plains, Princess Anne county, Va.; Scotch-Irish through his mother, daughter of Jas. Simpson, a Scotch-Irishman, born at Mony-Mone, Ireland; English on father's side; ancestors emigrated in 17th century; member of Missouri legislature, 1850–1851.

CRAIG, JAMES, Colusa, Colusa county, Cal. Born at Carrickfergus, County Antrim, Ireland (the birthplace of Andrew Jackson's father); Scotch-Irish and Covenanter extraction; clerk.

CALDWELL, RICHARD, Salisbury Mills, Orange county, N. Y. Born at Salisbury Mills, N. Y.; son of Andrew Caldwell, Ballymore, Ireland, Province of Ulster, and Harriet Brewster, Rockland county, N. Y.; farmer; postmaster, twenty years; justice of peace, twenty-four years; commissioner United States Deposit Fund in New York state, twelve years.

CROOKS, PROF. G. R., Drew Theological Seminary, Madison, N. J.

CALDWELL, JNO. DAY, 233 West Fourth street, Cincinnati, Ohio.

CRAWFORD, W. A., Winchester, Va.

CARPENTER, J. McF., Pittsburg, Pa.

CLARK, WILLIAM P., Mansfield, Ohio. Born at Newbliss, Monaghan county, Ireland; parents Scotch-Irish Presbyterians; secretary Mansfield Insurance Co.; director in bank and building and loan association; elder in Reformed Presbyterian Church.

DUFFIN, H., Memphis, Tenn.

DINSMORE, REV. JNO. WALKER, D.D., Bloomington, Ill. Born in Washington county, Pa.; son of William Dinsmore and Rebecca Anderson, both Scotch-Irish; Presbyterian minister; pastor Presbyterian church, Bloomington; director McCormick Theological Seminary; member General Assembly's board of aid for colleges; moderator of synod of Illinois; visitor U. S. Naval Academy; member of the Executive Committee of the Scotch-Irish Society of America.

- DOLAND, ARTHUR W., St. Joseph, Mo. Born at Manchester, N. H.; Scotch-Irish descent on both sides; wholesale druggist.
- DICKSON, ALEXANDER WALKER, Scranton, Pa. Born at Philadelphia, Pa.; son of James Reid Dickson and Caroline Stuart Dickson; manager of the Weston Mill Company; treasurer Scranton Board of Trade; elder First Presbyterian Church; superintendent Sabbath school; vice-president Lackawanna Institute of History and Science.
- DICKSON, REV. JAS. STUART, 212 South Forty-first street, Philadelphia, Pa. Born at Honesdale; Pa.; son of Jas. R. Dickson and Caroline L. S. Dickson; minister.
- DORAN, PETER, Grand Rapids, Mich. Born at London, Canada; son of John Doran and Susan McClory, who were born in County Down, Ireland; lawyer; chairman of Democratic Committee of Grand Rapids.
- DRUMMOND, JOSIAH HAYDEN, Portland, Me. Born at Winslow, Me.; son of Clark Drummond and Cynthia Blackwell; lawyer; representative to legislature from Waterville in 1857–1858; from Portland in 1869; speaker in 1858–59; senator from Kennebec county, in 1860; attorney-general of the state from 1860 to 1864—four terms.
- Douglas, Howard, 30 Southern avenue, Cincinnati, Ohio.
- DICKSON, SAMUEL, 329 West Fifth street, Cincinnati, Ohio.
- DECKER, ONER S., Box 1064, Pittsburg, Pa.
- DAKE, MRS. ELIZABETH CHURCH, 216 Vine street, Nashville, Tenn. Born at Pittsburg, Pa.; father, Dr. Wm. Church, a leading physician of Pittsburg, Pa., was born at Coleraine, Ireland; mother, Elizabeth Taggart Church, born in North Ireland; wife of Dr. J. P. Dake and mother of five children; manager of Protestant Orphan Asylum and of the Woman's Mission Home, Nashville, Tenu.
- DONEHOO, REV. E. R., 226 South Main street, Pittsburg, Pa. Born at Washington, Pa.; father, Rev. James Donehoo; brought when an infant from County Armagh, Ireland, to Western Pennsylvania; mother born in Washington, Pa.; pastor of the Eighth Presbyterian Church, Pittsburg, Pa., for twenty years; vice-president of Allegheny county Prison Society; secretary of Presbyterian Union of Pittsburg; general agent for improvement of the poor for the last ten years.
- DOHERTY, WILLIAM WISNER, 27 School street, Boston, Mass. Born in Boston, Mass.; parents, Ross and Sarah Doherty, Scotch-Irish

Presbyterians and natives of Muff, county of Derry, Ireland; counsellor at law; assistant district attorney for Suffolk District, Massachusetts.

DICKSON, MISS CAROLINE STUART, 616 Quincey avenue, Scranton, Pa. Born at Scranton, Pa.; daughter of Alexander W. and Louisa C. Dickson; president of the Young Ladies' Society of the Presbyterian Church.

ELDER, JOSHUA REED, Harrisburg, Dauphin county, Pa. Born near Harrisburg, Swatara township, Dauphin county, Pa.; son of Joshua Elder and Eleanor W. Sherer; farmer.

EAGLESON, JNO. GEDDES, 750 Market street, San Francisco, Cal. Born in County Tyrone, Ireland; parentage, English on father's side, and Scotch-Irish on mother's; wholesale merchant.

EVANS, COLONEL H. G., Columbia, Tenn.

EWING, DR. W. G., Nashville, Tenn.

EAKIN, JNO. HILL, Nashville, Tenu.

ELWYN, ALFRED LANGDON, 1422 Walnut street, Philadelphia, Pa. Born at Philadelphia; son of Alfred W. L. and Mary M. Elwyn; clergyman.

EVANS, SAMUEL, Columbia, Pa.

EGAN, COLONEL J. W., 8 Wesley avenue, Cincinnati, Ohio.

ECHOLS, COLONEL J. W., Pittsburg, Pa.

EWING, W. R., National Tube Works, Pittsburg, Pa.

EAKIN, SPENCER, Nashville, Tenn.

EWING, DR. CICERO MENDAL, Tyrone, Blair county, Pa.

EWING, JUDGE THOMAS, Pittsburg, Pa.

Evans, Thomas Grier, 49 Nassau street, New York City. Born at Kingston, Ulster county, N. Y.; parents, James Sidney Evans and Mary (Dewitt) Evans; lawyer; secretary of the New York Genealogical and Biographical Society of New York City.

FLOYD, A. C., Columbia, Tenn. Secretary of the Scotch-Irish Society of America; born in Granville county, N. C.; son of John W. and Margaret (Campbell) Floyd; lawyer.

FRIERSON, LUCIUS, Columbia, Tenn. Treasurer of the Scotch-Irish Society of America; banker, cashier of the Columbia Banking Company.

FLEMING, JUDGE WM. STUART, Columbia, Tenn. Born near Columbia, Tenn., 1816; parents born in Williamsburg district, S. C.; mother's maiden name, Armstrong; lawyer, licensed in 1842; graduated at Yale College, in 1838; held the office of city attorney; twice elected chancellor for terms of eight years each; his family connection, or at least much of it, appears in the volume

containing the proceedings of the First Scotch-Irish Congress, held at Columbia, Tenn., May, 1889.

FREY, GEO. HENRY, Springfield, Ohio. Born at Philadelphia, Jefferson county, N. Y.; Swiss descent, on his father's side; Scotch-Irish on side of mother, who was a Miss Calhoun; his grandfather, Andrew Calhoun, was a native of Ulster; the Frey family was one of the earliest of the whites who settled in the Mohawk Valley, N. Y., near Palatine Bridge; settled there in 1688; the old homestead is still held in the family; owner and operator of a stone quarry in Springfield; director in Second National Bank; Director in Ohio Southern R. R. Co.; president of Cincinnati and Sandusky Telegraph Co.; president of Ohio Southern R. R. Co.; President of Board of Water-Works, city of Springfield; county commissioner, and charter member of Scotch-Irish Society of America.

FOSTER, THOS., 112 Broadway, Cincinnati, Ohio.

FERGUSON, EDWARD ALEXANDER, Cincinnati, Ohio.

FLOWERS, GEO. W., 110 Diamond street, Pittsburg, Pa.

FOSTER, MORRISON, Alleghany City, Pa. Born at Pittsburg, Pa.; son of William Barclay Foster, from Berkley Co., Va., and Eliza Clayland, from East Shore, Md.; brother of Stephen Foster, deceased, the celebrated composer of popular songs; coal operator; senator from forty-second district of Pennsylvania, and manager of the Reform School, Morganza, Pa.

FERGUSON, ROBERT GRACEY, New Wilmington, Pa. Born in Franklin Co., Pa.; father, James Ferguson; mother, Mary A. Doyle; minister of the United Presbyterian Church; president of Westminster College six years.

FULTON, REV. J. L., 302 Beaver avenue, Alleghany, Pa. Born in Washington Co., Pa.; son of James Fulton and Sarah Russell; his grandfather, Jno. Fulton, came from the North of Ireland; grandmother, Jane Lockhart, from Scotland; minister.

FULTON, JOHN, Johnstown, Pa.

Fulton, Mrs. Ann, Johnstown, Pa.

FULTON, MISS ANNIE, Johnstown, Pa.

FRIERSON, W. J., 1530 Broadway, Oakland, Cal.

Franklin, P. C., Huntsville, Ala.

GREEN, THOS. M., Maysville, Ky.

GIVEN, WELKER, Chicago, Ill. Editorial writer on Tribune.

GRAHAM, SAMUEL, 2224 Penn avenue, Pittsburg, Pa.

GIBSON, JOSEPH, Nashville, Tenn.

GIBSON, THOMAS, Nashville, Tenn.

GRAY, M. L., 3756 Tindell avenue, St. Louis, Mo.

GRAY, WM. KYLE, 21 Cabinet street, Alleghany, Pa.

Galloway, Rev. Oliver P., Ph.D., Prairie Home, Shelby Co., Ill. Born in Warren Co., Ky., near Bowling Green; A. B. and A. M. of Warren College; A.M. and Ph.D. of Wooster University; Pol.D. of College of American Politics; B.D. of C. University; son of Jas. M. and Margaret Galloway; minister of the Gospel and president of Perryville Seminary.

GILMORE, COLONEL W. E., Chillicothe, Ohio.

GRAHAM, DR. GEO., Charlotte, N. C.

HALL, REV. DR. JNO., New York City, 712 Fifth avenue; vice-president for New York in the Scotch-Irish Society of America. Born in County Armagh, Ireland; both parents of Scottish families settled in Ulster; Presbyterian minister; was commissioner of national education in Ireland; now chancellor of the University of the city of New York; see Appleton's Cyclopædia of American Biography, Vol. III, page 42.

HENRY, WM. WIRT, LL.D., Richmond, Va., vice-president for Virginia in the Scotch-Irish Society of America. Born at Red Hill, Charlotte county, Va.; son of John Henry and Elvira McClelland; lawyer; member of the House of Delegates and Senate of Virginia; vice-president of the Virginia Historical Society; president of the Scotch-Irish Society of Virginia.

HERRON, Col. W. A., Pittsburg, Pa. Life member of the Scotch-Irish Society of America; born at Pittsburg; leading real estate man of Pittsburg; a director in a number of charitable and educational institutions, and prominent in all public enterprises.

Huston, Jos. M., Princeton College, Princeton, N. J.

HYNDMAN, W. G., 111 Mulberry street, Cincinnati, Ohio.

Holmes, Wm., 10 and 12 Wood street, Pittsburg, Pa.

HARBISON, SAM'L P., Twenty-second and R. R. street, Pittsburg, Pa.

HAYES, W. M. W., Franklin, Venango county, Pa.

HARDIE, Wm. TIPTON, 229 Jackson avenue, New Orleans, La. Born at Talladega, Ala.; parents, Jno. Hardie, born in Scotland, and Mary Meade Hall, born in Virginia; merchant; elder in First Presbyterian Church, New Orleans.

HUNTER, REV. C. J., D.D., East Port, Pa.

HUNTER, GEO, F., Chillicothe, O.

HUNTER, WM. HENRY, Steubenville, Jefferson county, Ohio. Born at Cadiz, Harrison county, Ohio; his father, Joseph R., was born in Westmoreland county, Pa., May, 1804, son of James, born in same county, 1777, whose father was born in Ulster and settled in

Fauquier county, Va.; his mother, Letitia McFadden, was born in Coothill, County Cavan, Ireland, daughter of Samuel McFadden and Lydia Stafford; Samuel was the son of George McFadden and Isabella McIntosh, daughter of Sir James McIntosh; editor and proprietor of the Steubenville Gazette, in connection with Henry Hunter McFadden; Democratic candidate for presidential elector on ticket with Cleveland and Thurman.

- Howard, J. B., 971 Iowa street, Dubuque, Iowa. Born at Carrickfergus, County Antrim, Ireland; father and mother born at Carrickfergus; James Boyett, a relative on his mother's side, was mayor of Carrickfergus in 1606 and 1608; gas engineer.
- Houston, Wm. Paxton, Lexington, Va. Born at Lexington, Rockbridge county, Va.; son of Rev. Samuel Rutherford Houston, D.D., and Margaret Parks Paxton Houston; lawyer; judge county court of Rockbridge county, Va.
- HUMPHRIES, PROF. DAVID CARLISLE, Lexington, Va. Born in Wythe county, Va.; parents, Wm. Finley Humphries, M.D., and Bettie McFarland, both Scotch-Irish, and came from Augusta county, Va.; professor of applied mathematics, Washington and Lee University; member of the St. Louis Academy of Science.
- HOUSTON, JAMES W., 436 Lincoln avenue, Pittsburg, Pa. Born at at Garragh, County Derry, Ireland; wholesale grocer.
- HAYS, JOHN, Carlisle, Cumberland county, Pa. Born at Carlisle, Pa.; parents were John and Ellen (Blaine) Hays, both born in Cumberland, Pa.; lawyer; president of the Carlisle Deposit Bank since 1874.
- HOGAN, JOHN P., Salem, Columbiana county, Ohio. Born, September 10, 1826, in Liverpool, England; his father was Irish, from Limerick; mother, Scotch-Irish, descended from the Douglas, of Scotland; his parents came to America when he was four years old; manufacturer; city treasurer and member of School Board, Salem, Ohio.
- HAMMOND, A. J., Cadiz, Harrison county, Ohio. Born at Cadiz; parentage, Scotch-Irish; merchant.
- IRVINE, MISS FLORENCE, Columbia, Tenn. Born at Columbia, Tenn., of Scotch-Irish parentage; an active and efficient worker in the arrangements for the first Scotch-Irish Congress.
- JOHNSON, J. F., Birmingham, Ala. First Vice-President at Large in the Scotch-Irish Society of America.
- JOHNSON, WM. PRESTON, New Orleans, La. Vice-President for Louisiana in the Scotch-Irish Society of America. Born at Louisville, Ky., January 5, 1831; son of General Albert Sidney

and Henrietta Preston Johnson; president of Tulane University; Colonel in the Confederate army.

JOYCE, EDWARD IRVIN, 1035 Fifth avenue, Louisville, Ky. Born at Shepherdsville, Ky.; Scotch-Irish parentage; southern agent of Wm. Mann Company, of Philadelphia and New York.

JOHNSTON, COLONEL WM., Charlotte, N. C. Carolina member of Executive Committee in the Scotch-Irish Society of America.

JOHNSON, RICHARD VAN EMAN, Canonsburg, Washington county, Pa. Born near Canonsburg, Pa., September 23, 1841; parents, John Johnson and Rebecca Van Eman; farmer and surveyor; member of the State House of Representatives, 1885; director in the Citizen's Bank, Washington, Pa.; elder in the Presbyterian church at Canonsburg, Pa., and director in the Pennsylvania Reform School, at Morganza, Pa.

KNOTT, HON. J. PROCTOR, Lebanon, Ky. Ex-governor of Kentucky and member of Congress.

KNOTT, WILLIAM, Lebanon, Ky.

Kelly, Rev. David Campbell, Leeville, Tenn. Born at Leeville, Wilson county, Tenn.; his parents were John Kelly, son of Dennis Kelly, soldier of the Revolution, and Margaret Lavinia Kelly, daughter of Colonel David Campbell and Jane Montgomery; minister of the gospel; secretary and treasurer of Board of Missions M. E. C. S.; Colonel of Cavalry C. S. A.; member of Board of Trust and projector of Vanderbilt University; projector and president of Board of Trust of Nashville College for young ladies; four times a member of the General Conference M. E. C. S.

KEARNEY, P., Ogden, Utah.

KINKADE, SAMUEL, Nashville, Tenn.

Kerr, S. G., Nashville, Tenn.

KIDNEY, JAMES, 119 to 121 East Second street, Cincinnati, O.

Kerr, Samuel Griffith, 408 Lackawanna avenue, Scranton, Pa. Born at Muckross, near Donegal, County Donegal, Ireland; son of John and Sarah Kerr, nee Sarah Griffith; merchant.

KNOX, HUGH, 168 Lacock street, Alleghany, Pa.

Kennedy, G. C., Lancaster, Pa.

KIRKPATRICK, REV. ADRIAN FRAZIER, Freeport, Armstrong county, Pa. Born at Decatur, Brown county, Ohio; father was of Scotch-Irish Kentucky stock, mother from Virginia; clergyman.

LOGAN, REV. SAMUEL C., D.D., Scranton, Pa.

LEE, JUDGE JNO. M., Nashville, Tenn.

Lawless, Jas. Washington, Nashville, Tenn. Born in Queens county, Ireland. Scotch-Irish parentage; merchant; Colonel of

the 5th Kentucky Cavalry in the United States volunteers in Federal army.

LOAN, THOMAS, Evaline avenue, E. End, Pittsburg, Pa.

Lyle, Rev. Samuel B. D., Hamilton, Ontario.

LATIMER, JAS. WILLIAM, York, Pa. Born at West Philadelphia, Pa., June 24, 1836; Scotch-Irish parentage; paternal grand-mother descended from an English Episcopal family (Bartow) and a French Huguenot family (Beneget); lawyer; in 1885 elected law judge of the nineteenth judicial district of Pennsylvania, composed of the county of York, which office he still holds.

LAMBERTON, W. R., Pelham Manor, New York City. Born at Warrington, Fla.; father Scotch-Irish descent; mother English and French; lawyer; holds several local offices and a number in railroad companies.

Lamberton, Charles Lytle, No. 46 West Twenty-second street, New York City. Born at Carlisle, Cumberland county, Pa.; his ancestors all Scotch-Irish, who emigrated from Ireland about 1748, and settled in the Cumberland Valley; son of Major Robert Lamberton and Mary Harkness; paternal grand parents General James Lamberton, who emigrated from County Derry, Ireland, and Janet McKeehan; maternal grand parents William Harkness and Priscilla Lytle, both emigrants from Ireland; lawyer; formerly senator of Pennsylvania, and member of governor's staff; delegate to National Democratic Convention, in 1864 and 1872; fellow of the American Geographical Society.

MITCHELL, ROBT., Cincinnati, Ohio.

MITCHELL, Ross, Springfield, Ohio.

Morrow, Geo., 39 Clay street, San Francisco, Cal.

MATTHEWS, T. S., 15 Armour Building, Kansas City, Mo.

Morrow, David, 1502 Capouse avenue, Scranton, Pa. Born in County Down, Ireland; Scotch-Irish parentage; foreman Weston Mill Co., Scranton, Pa.

MITCHELL, REV. G. W., Wales, Tenn.

MOONEY, WM. H., Steubenville, Jefferson county, Ohio. Born in Jefferson county, Ohio; son of Johnston and Elizabeth Murphy Mooney; banker.

Moore, Armour J., 1616 Glenarm street, Denver, Col.

MURPHY, JNO. A., 119 North Thirteenth street, Philadelphia, Pa.

MOORE, CHARLES C., 2001 Broad street, Philadelphia, Pa.

MOORE, THOS., 76 Gest street, Cincinnati, Ohio. Born at Tamny Mullian Maghera, County Derry, Ireland; his father was Jno. Moore, and his mother a Miss Earl, whose ancestors were all from Scotland; in charge of the Ohio Mechanics' Institute for twenty years.

MAHOOD, EDWIN BLOW, 921 Liberty street, Pittsburg, Pa.

MAHOOD, Mrs. Annie Reed, 921 Liberty street, Pittsburg, Pa.

Morris, Wm. H., Monongahela, Pa.

MEHARG, JNO., Ravenna, Portage county, Ohio. Born at Drumlee, County Down, Ireland; Scotch-Irish parentage; editor of the Republican; mayor of Ravenna, three years; county clerk, nine years; prosecutor, one term.

MILLER, THOMAS, 98 and 100 West Fourth street, Cincinnati, Ohio. MILLER, W. H., 98 and 100 West Fourth street, Cincinnati, Ohio.

MEANS, ARTHUR FREDERICK, 61 Court street, Boston, Mass. Born in Boston Mass.; his paternal ancestors, in lineal descent, were Robert Means, who settled at Falmouth, Me., in 1718; John Means, of Saco, Me., born 1728, died 1776; Robert Means, of Surry, Me., died 1820; Robert Means, born at Saco, Me., in 1783, died 1842, and John Withan Means, who was the father of Arthur F. Means, his mother being Sophia Romney Wells; member of the Boston Common Council, and member of the Massachusetts Legislature.

Montgomery, Alexander, 1801 Leavenworth street, San Francisco, Cal.; vice-president for California, member of the Executive Committee, and life member in the Scotch-Irish Society of America; president of the California Scotch-Irish Society; born in County Down, Ireland, in 1825; pioneer, in 1848, to California, where he engaged in mining and accumulated a fortune; donated \$250,000 at one time to the Presbyterian Theological Seminary of San Francisco; prominently connected with various philanthropic institutions.

MASON, MISS MEDA, Prospect, Giles county, Tenn. Born in Giles county, Tenn.; Scotch-Irish parentage.

Maclay, Edgar Stanton, Brooklyn, N. Y. Born in Foochow, China, April, 1863; son of Rev. Dr. Robert Maclay, a noted missionary to China and Japan, and Henrietta Caroline Sperry; father was born at Concord, Franklin county, Pa.; educated at Syracuse, N. Y., where he completed his course in 1885; spent a year in Germany and France, engaged in researches in American history; managing editor of the Times, Brooklyn, N. Y.; author of the "Maclays of Lurgan."

McDowell, Edward Campbell, Nashville, Tenn. Born in Fayette county, Ky.; son of Captain John Lyle McDowell, son of Colonel Jas. McDowell, son of Judge Samuel McDowell, son of Cap-

tain John McDowell, son of Ephraim McDowell, who was their first American ancestor, and who was a soldier at the siege of Derry; lawyer; lieutenant of artillery, Confederate Army; colonel of Tennessee militia; past Second Vice-president at large in the Scotch-Irish Society of America.

McDowell, Dr. Hervey, Cynthiana, Ky. Born in Fayette county, Ky.; son of John Lyle and Nancy Hawthorne McDowell, nee Vance; physician and surgeon; elder in the Presbyterian church.

McClure, Colonel Alex. Kelly, Times Building, Philadelphia, Pa. Vice-President for Pennsylvania in the Scotch-Irish Society of America. Born at Centre, Perry county, Pa., January 9, 1828; Scotch-Irish parentage; editor and lawyer; state superintendent of printing; state representative three years; state senator six years; assistant adjutant-general United States five months; editor of the Philadelphia Times.

McDowell, Wm. Osborne, 20 Spencer street, Newark, N. Y. Born at the Rihart, Pluckamin, Somerset county, New Jersey; Scotch-Irish and English-Huguenot parentage; railroad president; national vice-president general, Sons of the American Revolution; executive councilman American Institute of Christian Philosophy; council-in-chief Sons of Veteraus, U. S. A.

McGAVOCK, COLONEL JOHN, Franklin, Tenn.

McIntosh, Rev. J. S., D.D., Philadelphia, Pa. Vice-president General and member of the Executive Committee in the Scotch-Irish Society of America; president of the Scotch-Irish Society of Pennsylvania; born in Philadelphia; educated in Europe; pastor of the historic Tennant church, in Philadelphia, Pa.

McLoskie, Prof. George, LL.D., Princeton, N. J. Member of the Executive Committee of the Scotch-Irish Society of America. Born at Castledawson, County Londonderry, Ireland; Scotch-Irish parentage; professor of biology in College of New Jersey, Princeton.

McReynolds, Colonel A. T., Grand Rapids, Mich.

McIlhenny, John, 1339 to 1349 Cherry street, Philadelphia, Pa.

McIlwaine, Rev. Richard, D.D., Hamplen-Sidney, Va. Born at Petersburg, Va.; his father, Archibald Graham McIlwaine, was a native of Londonderry, Ireland; and his mother, Martha Dunn, a native of County Derry, Ireland; clergyman and president of Hampden-Sidney College, Virginia; secretary of home and foreign missions of the Southern Presbyterian church.

McGuire, Dr. Hunter, 513 East Grace street, Richmond, Va. Born at Winchester, Va.; Scotch-Irish parentage; surgeon;

medical director 2d Corps A. N. Va.; professor surgery Medical College of Virginia, Emeritus; president American Surgical Association, 1887; president Southern S. and G. Association, 1889; vice-president American Medical Association, 1881.

McKay, James B., 115 Griswold street, Detroit, Mich. Born at Limavady, County Londonderry, Ireland; son of James McKay and Mary McClellan; dealer in real estate; bank director.

McDowell, Colonel H. C., Lexington, Ky. Owner of Ashland, home of Henry Clay, whose daughter he married.

McCorkle, W. A., Charleston, W. Va.

McLaughlin, Judge Wm., Lexington, Va. Born in Rockbridge county, Va.; Scotch-Irish parentage; judge of the Circuit Court; member Virginia Convention; member of Virginia Legislature; judge of the Circuit Court of Virginia; judge of Special Court of Appeals of Virginia; rector of Washington and Lee University.

McKee, Jno. Alexander, Kingsville, Ky. Born in Bourbon county, Ky.; son of Jno. McKee and Eliza Willson; his great grandfather fought with the patriots in South Carolina, and was killed at King's Mountain.

McConnell, Frank H., 19 Montgomery street, San Francisco, Cal. Born at Moorfield, near Ballymena, County Antrim, Ireland; son of Frank McConnell and Martha Smiley; Scotch-Irish; watchmaker and jeweler.

McShane, Daniel, Cynthiana, Ky, Born in Harrison county, Ky.; son of Daniel McShane and Nancy Talbert; farmer.

McDowell, Jas. W., Washington, Pa.

McCoy, Dr. Alex., Pekin, Ill.

McIlhenny, Geo. Alexander, 2001 O street, cor. Twentieth street, Washington, D. C. Born at Milford, County Donegal, Ireland; son of James and Mary A. McIlhenny; president and engineer of the Washington, D. C., Gas Light Company; vice-president of West End National Bank; director in Corcoran Insurance Company; director of Washington and Georgetown R. R. Company; president of Board of Trustees Western Presbyterian Church.

McNeal, Hon. Albert T., Bolivar, Tenn.

McIlhenny, Oliver, Hillsboro, Miss. Born at Milford, County Donegal, Ireland; Scotch-Irish parentage; engineer and manager of gas works for twenty-eight years.

McClellan, Judge Robt. Anderson, Athens, Ala. Born near Fayetteville, Lincoln county, Tenn.; son of Thos. Joyce McClellan and Martha Fleming Beatie; both Scotch-Irish; lawyer since 1870; mayor of Athens, Ala.; member of Constitutional Convention, 1875, of Alabama; member Alabama State Senate, 1876-77.

McFadden, Henry Hunter, Steubenville, Jefferson county, Ohio.

Born at Cadiz, Harrison county, Ohio. Son of Henry Stafford McFadden, born at Coothill, County Cavan, Ireland, and Frances Isabella Poore, born in York county, Pa.; editor and publisher of Steubenville Gazette, jointly with W. H. Hunter; member of the Ohio State Board of Charities.

McCook, GEO. W., Steubenville, Ohio.

McNeil, Wm., Tacoma, Washington.

McDowell, Samuel Jas. Polk, Lockhart, Caldwell county, Tex. Born at Columbia, Maury county, Tenn., July 6, 1824; son of Samuel McDowell and Isabella McCleary; Scotch-Irish descent; his paternal grand parents were Jno. and Esther McDowell; his maternal grand parents, Thomas and Jane Creigh, emigrated to United States in 1792; landed at Wilmington; thence to Augusta county, Va.; his parents moved from Augusta county to Greenbrier county, Va.; thence to Columbia, Tenn.; farmer; delegate to Democratic State Convention from Hardeman county, Tenn., at Nashville, in 1853; moved to Caldwell county, Tex., same year; county clerk four years; member of first Confederate Legislature, 1860–1862; resigned; captain Company K, 17th Texas Volunteer Infantry, C. S. A.; transferred to Mississippi Department, 1862–1865; district and county clerk, 1873–1880.

McCue, E. McK., Fort Defiance, Va.

McClung, Colonel D. W., Cincinnati, O.

McKinney, Rev. David, 273½ Walnut street, Cincinnati, Ohio. Born at Philadelphia, Pa.; son of Wm. and Margaret McKinney nee Ritchie; both born in Kilrea, County Derry, Ireland; pastor First Reformed Presbyterian church, Cincinnati, Ohio.

McDill, Jas. Wilson, Creston, Union county, Iowa. Born at Monroe, Butler county, Ohio; Scotch-Irish parentage; attorney at law; circuit judge; district judge; railroad commissioner; memof Congress; United States senator.

McLenahan, W. C., Cincinnati, Ohio.

McCormick, Cyrus Hall, 212 Market street, Chicago, Ill.

McCall, Ansel James, Bath, Steuben county, N. Y. Born at Painted Port, Steuben county, N. Y., January 14, 1816; son of Ansel and Ann McCall; lawyer.

McKinney, Andrew, Clark, Mercer county, Pa. Born at Castlefin,

County Donegal, Ireland; son of Juo. and Rebecca Thompson McKinney; both of Castlefin; merchant.

McMahon, George, Martin's Ferry, Ohio.

McIlhenny, Mrs. Bernice, Upsal Station, near Germantown, Philadelphia, Pa.

McCandless, E. V., Pittsburg, Pa.

McCartney, David, Rebecca street, Alleghany, Pa.

McCrichart, S., 1010 Penn avenue, Pittsburg, Pa.

McKee, Jno. T., Buena Vista, Va.

McGowan, David, Steubenville, Ohio. Born at Steubenville, Ohio; son of David and Mary Reed McGowan; wholesale grocer; vice-president Steubenville National Bank.

McCullagh, Jno. H., 148 East Forty-ninth street, New York City. Born in County Tyrone, Ireland; Scotch-Irish parentage; police captain New York City.

McLean, Archibald, Bradford, McKean county, Pa. Born in Parish of Salem, Argyllshire, Scotland; son of Rev. Duncan McLean and Flora McLeod; commission merchant and accountant; comptroller of the city of Bradford, Pa.

McCandless, Henry, 77 Diamond street, Pittsburg, Pa. Born at Banbridge, County Down, Ireland; son of Samuel McCandless and F. Anne Smith; both Scotch-Irish; cashier and bookkeeper; professor of agriculture, Cornell University, 1871-1873; principal of Ontario Agricultural College, Canada.

McWilliams, Jno., 242 West Thirty-first street, New York City.

McClintock, Wm. A., 100 Fourth avenue, Pittsburg, Pa.

McKelvey, Rev. Alex., Jersey City, N. J.

McCarter, Thomas Nesbit, LL.D., Newark, N. J. Born at Morristown, N. J.; father was Robert H. McCarter, son of John McCarter, a native of Ireland; mother was Eliza B. McCarter, a daughter of Thomas Nesbit, also born in Ireland; lawyer; LL.D. of Princeton College; member of New Jersey Assembly; Chancery Reporter of New Jersey; commissioner to settle boundary line between New York and New Jersey.

McMurray, James, Luna Landing, Ark. Born at Jamaica, Manchester county, N. J., father, native of County Armagh, and mother, of Dublin, Ireland; planter and merchant; has been clerk of the circuit, chancery, county, and probate courts of Chicot county, Ark.

McConnell, John Alexander, 87 Water street, Pittsburg, Pa. Born in Harlem Springs, Carroll county, Ohio; ancestors on both

sides came from North of Ireland three or four generations ago; engineer and manufacturer; chairman of Prohibition State Convention, member of the Prohibition State Executive Committee, and chairman of County Committee.

- McCLINTICK, Wm. T., Chillicothe, Ohio. Born at Chillicothe, Ohio; father, James McClintick; mother, Charity McClintick; attorney and counselor at law; admitted to Ohio bar, 1840; afterward admitted to practice in the Supreme Court of the United States; prosecuting attorney for Ross county, Ohio, from 1849 to 1881, inclusive; president of the Cincinnati and Baltimore Railroad from 1863 to 1883; president of the Baltimore Short Line Railroad Company in 1882; president of the Ohio and Mississippi Railroad Company, 1879-84; president of the Cincinnati, Baltimore and Washington Railroad Company from 1883-90; general counsel for and director in a number of other railroads; trustee of the Ohio Wesleyan University and other similar institutions.
- McDonald, Andrew Wellington, Coraopolis, Alleghany county, Pa. Born at Logstown, Beaver county, Pa.; father, Andrew McDonald; mother, June Irwin McDonald; contractor.
- McKee, Rev. John Shields, 322 East Pearl street, Butler, Pa. Born at Pittsburg, Pa.; father, William S. McKee; mother, Elizabeth Shields McKee; minister of the United Presbyterian Church, at East Brady, 1875-80; of First Church, Mercer county, Pa., 1881-84; of United Presbyterian Church, Butler, Pa., since 1884.
- McCandless, Stephen Collins, Pittsburg, Pa. Born at Pittsburg, Pa.; parents, Wilson and Sarah N. McCandless; attorney at law and clerk of the United States District Court of Western Pennsylvania; senior warden of the P. E. Church of Pittsburg, Pa.
- McGaw, James, 186 Juniata street, Alleghany City, Pa. Born in County Down, Ireland; ancestors of Scotch descent; tea merchant.

Nelson, J. Moore, Decatur, Ala.

NICHOL, BRADFORD, Nashville, Tenn.

Nelson, Robert, 342 Summit street, Toledo, Ohio. Born at Banbridge, Ireland; Scotch-Irish parentage; wholesale jeweler.

NEWELL, JAMES, 144 Irwin avenue, Alleghany City, Pa.

NELSON, AMBROSE, Franklin extension, Alleghany City, Pa. Born at Tardree, parish of Connor, County Antrim, Ireland; father and mother born in County Down, Ireland, of Scottish ancestry, partly raised in Glasgow, Scotland; stone-cutter by trade; city

missionary Fourth U. P. church, Alleghany, Pa., for the last five years.

ORR, JOHN, Steubenville, Ohio. Born at Ballyhalbert, County Down, Ireland; son of Jno. Orr and Jane Bailey; wholesale grocer; member of the city council; bank director, and a director in a majority of local companies.

ORR, ROBT. A., Penn and Seventh streets, Pittsburg, Pa.

ORR, D. A., Chambersburg, Pa.

ORR, CHAS. EDGAR, 419 Wood street, Pittsburg, Pa. Born at Orrstown, Franklin county, Pa.; Scotch-Irish and German parentage; iron broker and investment banker.

ORR, WM. B., Hamilton Building, Room 613, Pittsburg, Pa.

ORR, JNO. G., Chambersburg, Franklin county, Pa. Born at Oustown, Pa.; Scotch-Irish parentage; editor; elder in two churches.

OMELVENA, JAMES, Washington, Ind. Born near Ballymena, County Antrim, Ireland; son of James Omelvena and Jennie Gibson; minister of the gospel.

PARKE, REV. N. G., D.D., Pittston, Pa. Born in York county, Pa.; Scotch-Irish parents; pastor of the First Presbyterian church of Pittston, Pa.

PERRY, PROF. ARTHUR LATHAM, Williamstown, Mass. Vice-president for Massachusetts in the Scotch-Irish Society of America. Born at Lynn, N. H.; son of Rev. Baxter Perry and Lydia Gray, both of Worcester, Mass.; maternal grandfather, Reuben Gray; paternal grandfather, Matthew Gray, and his father was Matthew Gray; the last two were emigrants of 1718; teacher and author; professor of history and political economy in Williams College since 1853; president of Berkshire Historical and Scientific Society.

. Polk, Major Will, Ashwood, Tenn.

PILLOW, DR. ROBERT, Columbia, Tenn.

POGUE, HENRY, Walnut Hills, Cincinnati, Ohio.

Pogue, Samuel, Avondale, Cincinnati, Ohio.

Patton, Dr. James Murray, Kelly's Station, Armstrong county, Pa. Born at Kittanning, Pa.; son of Jno. M. and Elizabeth Stark Patton; paternal grand parents, James and Mary Murray Patton; maternal grand parents, Rev. John Stark and Mary Scott Stark; physician.

Park, Richard, 299 West Ninth street, Cincinnati, Ohio. Born at Divlin More, County Donegal, Ireland; son of Richard Park, of Drumardah, County Donegal, Ireland, and Elizabeth Dill, of

Dills of Springfield; ancestors came with William of Orange; retired manufacturer.

PLATT, JOHN, New Castle, Pa.

PATTERSON, HON. J. W., Concord, N. H. Vice-president for New Hampshire in the Scotch-Irish Society of America.

PADEN, ROBERT GORDON, 4221 Fifth avenue, Pittsburg, Pa. Born in County Down, Ireland; parents, Hector Paden and Alice (Gordon) Paden; clerk for Pa. R. R.

PETTY, Mrs. Anna M., 140 Meridian street, Duquesne Heights, Pittsburg, Pa. Born at Antrim, County Antrim, Ireland, of Scotch-Irish parentage; teacher; principal of "Lucky School," 35th Ward, Pittsburg, Pa., for eleven years.

QUINN, REV. JAS. COCHRAN, Ph.D., LL.D., Helena, Montana. of Richard Quinn and Jane Cochran; Episcopal clergyman; professor of mental and moral philosophy, in the National University at Chicago, Ill., and chancellor for Montana.

REID, JOHN, 177 West Fourth street, Cincinnati, Ohio. Born at Rathmelton, County Donegal, Ireland; son of John Reid and Sarah Hatrick; retired manufacturer.

RUTHERFORD, WM. FRANKLIN, Harrisburg, Dauphin county, Pa. Born in Saratoga township, Dauphin county, Pa.; Scotch-Irish parentage; ancestors emigrated from Scotland to Ireland in 1689, to America in 1728; farmer; vice-president Pennsylvania State Agricultural Society.

RAINEY, SAMUEL R., Hudson, N. Y.

RUSSELL, SAMUEL, 827 Third street, Louisville, Ky. Born in Spencer county, Ky.; Scotch-Irish parentage; president of Bank of Louisville.

REED, R. S., cor. Thirty-Third and Chestnut streets, Philadelphia, Pa.

ROBINSON, HENRY, 68 North avenue, Alleghany City, Pa.

RANKIN, M. W., 23d Ward, Pittsburg, Pa.

ROSEMOND, FREDERICK LESLIE, Cambridge, Ohio. Born at Fairview. Guernsey county, Ohio; son of James Henry Rosemond and Amanda M. Campbell; lawyer.

RUDDICKS, Wm., Steubenville, Jefferson county, Ohio. Born at Edinburgh, Scotland, December 22, 1846; son of John Ruddicks, who was born at Circubben, County Down, Ireland; boot and shoe dealer; steward of the Methodist Church.

RUSSELL, JOHN, 1243 West Fifteenth street, Chicago, Ill. Born at Sheeptown, near Newry, County Down, Ireland; Scotch-Irish descent; clerk.

RUFFNER, WILLIAM HENRY, LL. D., Lexington, Va. Born at Lexington, Va., 1824; son of Rev. Dr. Henry Ruffner, former president of Washington College, Va., and Sally Montgomery Lyle; father of German origin, mother, Scotch-Irish; superintendent of public instruction in Virginia for twelve years.

SCOTT, JUDGE JNO. M., Bloomington, Ill. Vice-president for Illinois in Scotch-Irish Society of America.

STEWART, BRYCE, Clarksville, Tenn.

STEWART, JUDGE JNO., Chambersburg, Pa.

STEVENSON, HON. ADLAI E., Bloomington, Ill. Born in Christian county, Ky.; parents Scotch-Irish Presbyterians from North Carolina; lawyer; representative in Congress from Illinois; first assistant postmaster-general under Cleveland's administration.

SEARIGHT, GEO., Hendersonville, Sumner county, Tenn. Born at Warrenpoint, County Down, Province of Ulster, Ireland; son of Moses and Charlotte Searight; merchant for thirty years; tarmer; deacon and treasurer of the Presbyterian church.

Spencer, Moses Greeg, Piqua, Miami county, Ohio. Born at Ramelton, County Donegal, Ireland, near Londonderry; son of John and Mattie Greeg Spencer, who were born at Ramelton, County Donegal, Ireland; merchant and farmer; secretary of the Piqua Lumber Company.

SPENCER, DANIEL, Piqua, Ohio, Miami county. Born at Ramelton, County Donegal, Ireland; son of John and Mattie Spencer; merchant.

SHERRARD, HON. ROBERT, Steubenville, Ohio.

SHIELDS, CAPTAIN JAS. GREENBURRY, 214 Spring street, New Albany, Floyd county, Ind. Born at Marengo, Crawford county, Ind.; son of Clemant Nance Shields, born 1803, in Kentucky, and Mary Stewart, born 1807, in Kentucky—both Scotch-Irish; received thirty degrees in A.A.S.R in 1870; past master of Jefferson [] 104; past eminent commander of New Albany F. A. A. M., Commandery No. 5; past grand sovereign of Independent Grand Council of Knights of Red Cross of Constantine; during the war, was interested in five steamers doing service for the Federal army—Huntress, Star, Ollie Sullivan, Bard Levi, and Cora S.; captain of steamer Shields in 1879; now a commercial traveler.

SHAW, MRS. WM., Fifth avenue, East End, Pittsburg, Pa.

SEARIGHT, JAS. A., Uniontown, Fayette county, Pa.

SCOTT, MATTHEW T., Bloomington, Ill.

SCOTT, REV. CHARLES, D.D., Holland, Ottawa county, Mich. Born

at New Windsor, Orange county, N. Y.; his great-great grand-father, Francis, came to America 1729, died 1775; great grand-father, Thomas, born in 1760, died 1803; grandfather, Alexander, born in 1793, died 1868; and his father, Charles, born in 1822. Teacher, 1844–1851; pastor, 1851–1866; professor, 1866–00; president of the General Synod Reformed Church in America, 1875; vice-president Hope College, 1878–80; president of same, 1880.

STEELE, REV. DAVID, D.D., 2102 Spring Garden street, Philadelphia, Pa.

SIMPSON, ROBERT, Cincinnati, Ohio.

STUART, SAMUEL CHRISTOPHER, 1429 Moravian street, Philadelphia, Pa. Born at Gardenvale, County Antrim, Ireland; son of Charles Steuart and Elizabeth Peacock, of Roseyards, County Antrim, Ireland; police officer for thirty years.

SMYTH, SAMUEL KIRKPATRICK, 751 South Twentieth street, Philadelphia, Pa. Born at Killigan, County Antrim, Province of Ulster, Ireland, July 7, 1825; son of William Smyth and Nancy Kirkpatrick; grand parents, McHatton, on mother's side, and Huston, on father's; came to Philadelphia from Ireland, July 7, 1846; undertaker.

STEWART, REV. DAVID C., Frankfort Springs, Pa.

SHARPE, GEO. E., Steubenville, Ohio.

STEWART, MATTHEW, 95 Jackson street, Pittsburg, Pa.

STEVENSON, REV. Ross, Washington, Pa.

SHERRARD, MISS NANCY, Washington, Washington county, Pa. Born in Jefferson county, Ohio; father, Robert Andrew Sherrard; mother, Jane Hindman Sherrard; her grandfather Sherrard born at Newton Limarady, near Londonderry, Ireland; has been principal of Washington Female Seminary for sixteen years.

STITT, REV. W. C., D.D., 76 Wall street, New York City. Born in Philadelphia, Pa.; parents, Alexander and Ann Stitt, both from County Down, Ireland; minister in the Presbyterian Church; secretary of the American Scaman's Friend Society.

Shaw, William Conner, M.D., 135 Wylie avenue, Pittsburg, Pa. Born in Versailles township, Alleghany county, Pa.; son of William A. and Sarah Theresa Shaw; his paternal grand parents, David and Jane (Eakin) Shaw, were natives of County Antrim, Ireland, and York county, Pa., respectively; they lived in Versailles township, the grandmother living to be more than 102 years of age; his maternal grand parents were Rev. William and

Margaret (Murdock) Conner; graduate of Washington and Jefferson College, and of Bellevue Hospital Medical College, New York City; practiced in Bellevue Hospital nearly two years; located as practicing physician in Pittsburg, in 1874, where he has built a large practice; fellow of the American Academy of Medicine and of Society of Alumni of Bellevue Hospital of New York; member of Pittsburg Chamber of Commerce, etc.

SHERIFF, JOHN B., 150 North avenue, Alleghany City, Pa. Born in Mercer county, Pa.; ancestors on both sides emigrated from County Antrim, Ireland, more than 100 years ago; dealer in copper, tin and iron for fifty years.

STUART, INGLIS, Post Building, 16 Exchange Place, New York City. Born at Willow Tree, N. Y.; son of Homer H. Stuart and Margaret E. Dunbar; attorney at law.

Stewart, Gideon Tabor, Norwalk, Ohio. Born at Johnstown, N. Y.; father, Thomas F. Stewart; mother, Petreske Hill, daughter of the eminent lawyer, Nicholas Hill, Jr.; lawyer; grand worthy chief templar of Good Templars of Ohio, three times; several times nominee of the Prohibitionists for supreme court judge and governor of Ohio; once candidate of the same party for vice-president of the United States.

SMITH, Andrew, Cadiz, Ohio. Born in County Tyrone, Ireland; his forefathers came from Scotland and fought in the battle of Boyne and acquired landed estate; farmer and merchant; a soldier of the Union, four years, going in as a private and coming out as a captain; county commissioner of Harrison county.

Scott, John Laughlin, Geneseo, Livingston county, N. Y. Born in Carmegrim, County Antrim, Ireland; father, James Scott; mother, Eliza Laughlin; miller and farmer; superintendent of the poor for Livingston county, N. Y.

TARBET, REV. WM. L., Pisgah, Morgan county, Ill. Born in Blount county, Tenn.; son of Hugh and Margaret K. Tarbet; minister of the gospel; trustee of Blackburn University, Carlinville, Ill., and the secretary of the board of trustees of same.

THOMPSON, JAS. H., Rantaul, Ill.

TORBET, HUGH, Mt. Pleasant, Ohio. .

TEMPLETON, J. DICKEY, Bloomington, Ill.

Taggart, Jno. D., Louisville, Ky. Born at Ballymoney, County Antrim, Ireland; son of James Taggart and Mary Douds; pork packer; president Fidelity Trust and Safety Vault Co.; president Kentucky and Louisville Mutual Insurance Co.; director in Bank of Commerce, Louisville, Ky.; director in Bank of Shelbyville,

Shelbyville, Ky.; president and director in three other companies; director of L. & N. R. R.

THRONE, ROBT. GILLESPIE, Nashville, Tenn. Born at Lifford, Ireland; Scotch-Irish parentage; wholsesale shoe merchant; elder in First Presbyterian Church, Nashville, Tenn.

THOMPSON, C. A. R., Nashville, Tenn.

THOMPSON, DR. JNO. A., Wrightsville, Pa.

THOMPSON, EMMET BOLES, 610 Wood street, Pittsburg, Pa.

THOMPSON, RT. REV. HUGH MILLER, Jackson, Miss. Born at Tamlaght, County Derry, Ireland; son of John Thompson and Anne Miller; clergyman of the Episcopal church and bishop of Mississippi.

TEMPLE, JUDGE O. P., Knoxville, Tenn.

TAGGART, WM. W., M.D., Wooster, Ohio.

Torrens, Finley, 420 Frankstone avenue, East End, Pittsburg, Pa. Born at Letterkerry, County Donegal, Ireland; great grandfather, Francis Torrens, born in Kirkintillock, Scotland; grandfather, Francis Torrens; and father, Francis Torrens, born in Letterkerry, Irland real estate agent for the large Denny estate for thirty-five years member of city council; president of several manufacturing companies; elder in the Presbyterian church, etc.

THAW, MRS. WILLIAM, Fifth avenue, East End, Pittsburg, Pa. Born near Kittanning, Pa.; paternal grandmother Scotch-Irish; paternal grandfather, English; maternal ancestors have been in America for ten generations; Mrs. Thaw is the widow of the late Mr. William Thaw, of Pittsburg, a very prominent railroad man; she is active in the charitable organizations of her city.

VANCE, REV. Jos., Chester, Pa.

VAN KIRK, WM. J., Pensacola, Fla.

WRIGHT, T. T., Nashville, Tenn.

Wood, Andrew Trew, Elmwood, Hamilton, Ontario. Vice-president for Ontario and life member in the Scotch-Irish Society of America. Born at Mt. Norris, County Armagh, Ireland; son of David and Frances Biggam Wood; steel, iron, and general hardware merchant; member Dominion Parliament; president Hamilton Board of Trade, of the Mechanics' Institute, and of the Ontario Cotton Mills Company; president of the Ontario Baptist Convention; vice-president of the Bible Society of Hamilton; vice-president Hamilton Provident and Loan Society; di-

rector of the Bank of Hamilton and of the Ontario Trusts' Company.

WILLSON, SAMUEL, Manterville; Maine.

WHITEFORD, W. H. H., Darlington, Hartford county, Md. Born at Darlington, Md.; Scotch-Irish parentage; undertaker; county school commissioner for eight years.

WILSON, Jos. E., Santa Rosa, California. Born at Belfast, Ireland; parents born in the parish of Islandmayer, County Antrim, Ireland; farmer.

WALLACE, Dr. A. G., Sewickley, Pa.

WHITE, PROF. HENRY A., Lexington, Va.

WILSON, T. H., Scranton, Pa.

WILSON, L. M., Scranton, Pa.

WATTS, THOS. H., Scranton, Pa.

Woodside, Samuel, 12 Wesley avenue, Cincinnati, Ohio. Born at Ballycastle, County Antrim, Ireland; son of James Woodside and Mary Hunter; merchant.

WILSON, REV. JAMES SMITH, Crandon, Forest county, Wis. Born at Ballyhone, County Antrim, Ireland; Scotch-Irish parents; Presbyterian minister.

Wallace, Hon. Campbell, Atlanta, Ga. Vice-president for Georgia in the Scotch-Irish Society of America.

WILSON, Moses Fleming, 131 Dayton street, Cincinnati, Ohio. Born in Franklin, Warren county, Ohio; Scotch-Irish parentage; attorney at law; member of Board of Education; member of Common Council; prosecuting attorney of Police Court; judge of Police Court; trustee of the University of Cincinnati.

WOOD, MRS. JANE WHITE, Elmwood, Hamilton, Ontario. First lady member.

WADDELL, THOS., Jacksonville, Fla.

WOODARD, JNO. H., 188 Adams street, Pittsburg, Pa.

WILSON, CHAS. THOS., Altoona, Blair county, Pa. Born at Salona, Clinton county, Pa.; son of William Craig and Ruth B. Wilson; paternal ancestor was Hugh Wilson, who emigrated to America and settled in Northampton county, Pa., 1736; maternal ancestor was General Thomas Craig, of the Pennsylvania Line during the Revolutionary War.

Woodside, Rev. Nevin, 25 Granville street, Pittsburg, Pa. Born in township of Stroan, County Antrim, Ireland; son of Robt. and Elizabeth Nevin Woodside; minister of the gospel.

WILKERSON, SAMUEL H., 771 Front avenue, Buffalo, N. Y.

WILSON, CHARLES T., Tyrone, Pa.

WEBB, W. A., Auburn avenue, Cincinnati, Ohio.

Witherspoon, Rev. Andrew Jackson, New Orleans, La. Born in Waxhaw's Settlement, Lancaster district, S. C.; son of Colonel Hervey Witherspoon and Jane Donnom, daughter of Major Robt. Crawford; Scotch-Irish; Presbyterian minister of Seamen's Chapel; chaplain of Army of Tennessee, C. S. A.; services as seamen's chaplain acknowledged by presidents Arthur and Cleveland; presidents of Mexico, Guatemala, Costa Rica, Honduras; emperors of Austria, Hungary, Germany; czar of Russia; kings of Norway and Sweden, Belgium, Holland; queens of England, Norway and Sweden, and empress of Russia—complimentary communications from the above potentates.

WALLACE, SAMUEL, 85 Ludlow street, Cincinnati, Ohio.

WALLACE, ROBT., 48 Gest street, Cincinnati, Ohio.

Wolff, Bernard, One Hundred and Fiftieth street and Eleventh avenue, New York City. Born at Riverbound, Prince Edward county, Va.; father, Major Bernard Likens Wolff, of Va., and mother, Eliza Preston Benton McDowell, daughter of Governor James McDowell and Susanna Smith Preston, of Va.; physician; assistant demonstrator of anatomy in the University of Virginia.

WILLIAMSON, SAMUEL ELADSIT, Cleveland, Ohio. Born in Cleveland, Ohio; son of Samuel Williamson; lawyer; general counsel N. Y. C. & St. L. R. R. Co.; judge of Court of Common Pleas.

Warden, Clarke Fleming, Greensburg, Westmoreland county, Pa. Born in East Huntingdon township, Westmoreland county, Pa.; grandfather born in Ulster, Ireland, 1745, and emigrated to Pennsylvania between 1760-70; maternal ancestors also from North of Ireland; register and recorder of Westmoreland county, and chief clerk in auditor-general's office under General Temple.

WILLIAMS, JAMES CLARK, A.M., Pittsburg, Pa. Born in Richland township, Alleghany county, Pa.; Scotch-Irish Covenanter parentage; president of Curry University, Pittsburg, Pa.

WOODBURN, ROBERT H., Franklin, Pa. Born in Armstrong county, Pa.; son of John and Jane Woodburn, both born in the North of Ireland; merchant; captain in the volunteers of the Union army of Pennsylvania; elder in the Presbyterian Church; director in Exchange Bank of Franklin, Pa.

Young, Samuel, 921 Liberty street, Pittsburg, Pa. Born in County Antrim, Ireland; Scotch-Irish on father's side, English on mother's; wholesale merchant.

Young, Hon. Hugh, Wellsboro, Pa. Born at Killyleagh, County Down, Ireland; son of Hugh and Katherine Kennedy Young,

originally from Ayreshire; president of a national bank; member of the Pennsylvania legislature, 1877-78; national bank examiner, 1878-88.

Young, Rev. Thos. W., Gril Hall P. O., Alleghany county, Pa. Young, Rev. Samuel, 151 Buena Vista street, Alleghany, Pa. Born near Ramelton, County Donegal, Ireland; parents, Scotch-Irish Covenanters; minister of the gospel in connection with the U. P.

Church.

ADDENDA.

CRAWFORD, JOHN A., 395 River avenue, Pittsburg, Pa.

IRVINE, WM. M., Richmond, Ky.

PIPER, DR. H. B., Tyrone, Pa.

RICE, JAMES M., Peoria, Ill.

McKee, Wilson, Steubenville, Ill.

McLanahan, J. King, Hollidaysburg, Pa. Life member of the Scotch-Irish Society of America.

McCurdy, Rev. O. B., Duncannon, Pa.

McHenry, Robinson, 68 North avenue, Alleghany, Pa.

McAllister, Rev. David, Alleghany, Pa.

Note. Every member of the Society was asked for biographical facts. These have been published in brief where they have been furnished; but many did not respond to the request, and we are therefore unable to do more than give their names and addresses. This can be remedied in future editions.

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- Wm. J. Gray; born Armagh City, Ireland; 1514 Taylor street, San Francisco.

John Montgomery, M.D.; born County Tyrone, Ireland; 428 Sutter street, San Francisco.

James Moore; born County Down, Ireland; 310 California street, San Francisco.

Wm. McKee; born Saintfield, County Down, Ireland; Brooklyn Hotel, San Francisco.

James Jackson; born Killinchy, County Down, Ireland; 800 Sutter street, San Francisco.

Robt. J. Crighton, 1203 Gough street, San Francisco.

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Thomas Graham, 2416 Howard street, San Francisco.

J. F. Cunningham; born Belfast, Ireland; 1308 Webster street, San Francisco.

James Kennedy; born County Down, Ireland; 431 Oak street, San Francisco.

Wm. G. Hodson, 430 Pine street, San Francisco.

Thos. McClintock; born Maguire's Bridge, County Fermanagh, Ireland; 136 Haight street, San Francisco.

Thos. Kennedy; born County Tyrone, Ireland; 33 Hawthorne street, San Francisco.

James F. Robinson, 508 Jessie street, San Francisco.

E. L. Campbell; born in Virginia; 1522 Broadway, San Francisco.

S. Symington, 548 Valencia street, San Francisco.

J. G. Leghorn, 2708 Bush street, San Francisco.

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Robt. H. Baird; born County Down, Ireland; 16 Morris avenue, San Francisco.

Walter Gallagher, 10 Alvarado street, San Francisco.

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Wm. Montgomery; born County Tyrone, Ireland; American Exchange Hotel, San Francisco.

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